

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XXII.

JACKSON, MISSISSIPPI, JANUARY 29, 1920

NEW SERIES VOLUME XXII, No. 5.

China has school accommodations for only one child in seven.

The Alabama Baptist remarks there will be no moaning at the bar when the soviet ark puts out to sea.

Baptist World Alliance meets in London in 1921 unless interfered with by more world eruptions.

It is said the first contribution to the 75 Million Campaign made in Mississippi was \$100 subscribed by a Jew, Mr. Lee Schloss, of Woodville. Another case of "the Jew first."

A good brother who takes the Record and gets other people to take it used it to wrap up a bundle. The man who got the bundle read the paper, wanted it and so it was sent to him. If you have a good thing pass it on.

The Commission from the Foreign Mission Board which visited Europe and Palestine to report on the needs of those countries and the best method of meeting them, are now on their return journey and will sail from England the last of January.

The Interchurch World Movement is being discredited in the house of its friends, the Watchman-Examiner, after citing serious errors in the statistics of the "Survey" says: "They ought to find out the facts or they ought to publish nothing. To guess at such things and to publish these guesses discredits the whole survey."

Reports from England are that "one seldom hears Christian Science referred to in England now. The war has dissipated all illusion as to the non-existence of evil." But a new fad has come in to those who because they have not the love of truth have been given over to believe a lie. Spiritualism is causing many to listen to those who "peep and mutter."

Twelve stills destroyed in one week is a good report from Mr. Calvin Wells, federal prohibition commissioner for the state. Get the buzzards, too, Brother Wells, as well as their roosts.

We have just received a shipment of "Immanuel's Praise," a new song book by Jesse T. Williams, evangelistic singer. This book is 144 songs and sells for 25 cents a single copy, sued only in shaped notes, heavy paper binding, \$2.50 a dozen or \$16.00 per hundred. Order from the Baptist Record.

A Northern Baptist paper says about our 75 Million Campaign: "The most remarkable thing about the whole campaign is its small money cost. The entire cost of the campaign was but \$688,157, or less than three-quarters of one per cent. on the amount received and pledged up to the present time. We judge that this is the least expensive big financial campaign in the history of such campaign."

The Christian Index, which was recently bought by the Baptists of Georgia to be operated by them, will be in the hands of a temporary board of directors, five men, and for the present will be conducted as a part of the publicity department of their convention board. Mr. Louis D. Newton is managing editor, is head of that department and was director of publicity in the 75 Million Campaign. Besides the new publicity man, the secretary-treasurer of the Georgia board, Dr. A. C. Cree, is given another assistant with a department of mission operations and field work.

ATTENTION CHURCH TREASURERS.

We have received all the War Savings Stamps the government will allow us to have, so will have to refuse from now on any stamps that might be sent. Please let those who want to give stamps on the 75 Million Campaign cash the stamps and send the money. It will save us the trouble and expense of returning the stamps to the church treasurer.

J. B. LAWRENCE,
Sec'y.

St. Louis, according to statistics gathered under operation of the draft law, has the worst record of any city in the country for moral conditions.

The extra day in 1920 is a Sunday. Five Sundays in February. That is not likely to happen again in the life time of most of us. It ought to be a better year than 1919.

Popular Hymnal is now \$60.00 per hundred for the stiff back and \$40.00 for the limp back edition. Send money with order. Carriage is extra.

The First Church, Macon, Ga., recently called Dr. Wm. Russell Owen, a Southern man who has been pastor in Brooklyn and Philadelphia and has spent two years in overseas work.

The women have a page in every issue of the Record and it is a good one. It is absolutely essential to their work and the Lord's work. Then, the women ought to see to it that the paper goes into every home in the church.

The paper belongs to the Baptists of Mississippi, to you and your church. Is your church getting its share of the benefits. If not, see that it goes to every family. If the church puts it into every family it is done at a discount of 25 per cent.

The church at Pelahatchie dedicated their new building free of debt on last Sunday. Pastor Morris and the deacons burned the last canceled notes and everybody was happy. Dr. Zeno Wall preached the sermon and the editor led in prayer. This church has a good record and a glorious outlook. This church has made steady progress and has a great field for service.

You doubtless read, and we hope with interest, the announcement on the last page of last week's Record by the Foreign Mission Board. It told of arranging a convention in the interest of enlisting our young people in the foreign mission work. A great many volunteers have offered for service in the last few months, most of them young preachers in our schools. Others are needed, among them young preachers and others who are sufficiently matured and experienced to take up the work in our mission fields. It will be well for pastors and others to keep this matter before the churches and pray the Lord to thrust forth laborers into his harvest. Three conventions will be held. One of them, for this section at Louisville, Ky. It is a call to service.

The public school teachers in New Orleans have won their fight for increase in salaries.

Stephens College, Missouri, gets \$350,000 for endowment from the Education Board of the Northern Baptist Convention.

Rev. A. B. Weathersby of Shivers, has two Sundays he could give to a nearby field and ought to be kept busy.

The General Education Board of New York meets Feb. 26th. As Mr. Rockefeller recently put fifty millions into their hands the meeting becomes one of great interest.

Dr. J. M. Walker of Lexington, Ky., has accepted the call of the Aberdeen church and will be on the field by April 1st or sooner if possible. We welcome Brother Walker to the best country in the world.

By a vote of more than four to one the lower branch of the Mississippi Legislature voted against the suffrage amendment to the federal constitution. The governor had recommended its approval. The senate is yet to vote; and there are a good many states to be heard from.

A resolution was introduced into the legislature seeking to consolidate the state university and all state colleges, locating them in Jackson. We do not know what chance the resolution has of passing, nor whether it is possible to carry out its provisions, but we are of the opinion that hardly any greater calamity could befall the state educational work.

Dr. J. D. Burns, chairman of the Pulpit Committee of the Ripley church, writes that Ripley and Iuka churches have arranged to work together in the employment of a pastor. They wish apacher with family to live in the home at Ripley, preaching half time to each church. Both churches have good up to date brick buildings with Sunday school rooms and will pay a sufficient salary.

Recently the Second Church in Jackson surprised Pastor King and his good wife by bringing to the prayer meeting hour loads of the things desirable in these days of H. C. L. It looked like everybody had had a part in it, and faces of givers and recipients shone alike. Dr. King was apparently so overcome that he could not express himself in English and called on his wife who was equal to the occasion. It was said to be no dry speech. It is the kindness that surprises you which is the most appreciated.

The Labor Party is a distinct and growing power in England and entertains hope of becoming the controlling factor in government. Its growth is doubtless helped by the social snobbery of the so-called upper classes in that country. The ordinary Englishman while loving his country and most of its institutions will tell you that things are better in America where everybody can be somebody. Our people will do well to learn and keep learned the lesson of genuine democracy, a democracy that starts with religion and runs all the way through politics, government, society, schools, industries and business. Unless this is done we may look for continued unrest and upheaval. Three words, liberty, equality and fraternity shook and shattered Europe and they are not done with the world yet. It is the business of religion to put them into operation in a peaceable way if possible. If it is not done peaceably it will be undertaken violently.

MID-WINTER BIBLE SCHOOLS

We will have this year six mid-winter Schools of Method and Bible Study. Three of them will be held the second week in March—the 8-13—and three on the third week in March—the 15-19.

Schools March 8-13

Brookhaven
Laurel
Louisville

Schools March 15-19.

New Albany
Water Valley
Shelby.

These places have agreed to take care of the schools on the dates mentioned. Look these dates over and prepare now to attend the one most convenient to you.

Speakers.

We have secured an array of talent which cannot be well surpassed. Special emphasis will be placed on four lines of work, and men have been secured with special reference to their fitness for the task assigned them. The speakers and subjects are as follows:

Bible Study.

Dr. P. I. Casey.
Dr. John Christian.
Dr. R. A. Menable.

The Pastor and His Task.

Dr. C. B. Williams.
Dr. S. E. Hall.
Dr. L. O. Dawson.

Inspiration-Devotional Addresses

Dr. H. L. Martin.
Dr. R. J. Esteman.
Dr. M. K. Thornton.
Dr. J. A. Taylor.
Dr. W. A. Forum.
Dr. H. M. King.

Denominational Work

Dr. J. B. Lawrence.
Mr. J. E. Ford.
Mr. A. J. Elds.
Miss M. Mackey.
Miss Katharine Mahory.

Daily Program

9:15—Inspiration-Devotional.
10:00—Bible Study.
11:00—The Pastor and His Task.
12:00—Adjourn.
2:30—Inspiration-Devotional.
3:15—Bible Study.
4:00—Denominational Work.
5:00—Adjourn.
7:15—Song Service.
7:30—Devotional-Inspiration.
8:15—Address.

Our Purpose

It is our purpose to make these schools the most intensely helpful of any we have ever held. There will not be a single hour devoid of interest. Pastors, Sunday school superintendents, Sunday school teachers, B. Y. P. U. workers, W. M. U. workers, local church treasurers and deacons will every one receive an inspiration and information.

If Baptists are to take their place as a virile world redeeming force, then they must become an informed people. These schools are for the purpose of giving the information you need.

Pastor A. Loftin reports the best Sunday school, best prayer meeting and best young people's union in the history of the church at Lucedale. He says moreover that George county did better in the campaign than reported. They had an apportionment of \$13,375 and went to \$14,250, and pledge cards still coming in make it look like \$15,000.

The Convention Board is now receiving monthly for all of its work as much money as it received annually only a few years ago.

TREATING A PREACHER FAIR.

Here is an article from the McComb Journal that all Christian people ought to read. I trust you will publish it.—Theo Whitfield.

When a church member who has a death in his family sends away and gets a preacher from a distance to officiate at the funeral he ought to reward that preacher for his services. Yet it is often the custom to secure a preacher from anywhere and never think of paying him. The undertaker is paid and the doctor is paid, but the preacher gets nothing. The Scriptures say that he is to get his living from his services, and yet he has ministered to a family but gets nothing for it. The deceased was not his kinsman nor his dear friend nor even a member of his flock. The family just needed some preacher, just like they needed a doctor, and so they sent and got this man of God but never thought of rewarding him at all.

The writer has gone as far as twenty-five miles, furnishing his own conveyance, and received nothing. The doctor would not have driven the twenty-five miles and spent the whole day for the man for less than \$25.00, but the preacher had to do it. He would have been criticised if he had refused. He would have been criticised if he had asked for remuneration or even for the hire of the vehicle.

We are often called upon by utter strangers this way. The writer was taken twelve miles to such a place, spending a half day on the trip and after the services saw the man hand the jitney boy \$6.00 for his services and the preacher nothing. The preacher could not help but feel that he was worth as much as the jitney boy.

Now as for a preacher's own members, let us say he will gladly go anywhere with them and never expect a penny. They already pay him a salary for his services to them and that is a part of what they pay him for. But when it comes to people that are not members of his charge it is an unfair position to make use of him for nothing. Just as in the case of the doctor who is a company doctor for a small mill or railroad shops, of course the men that work in the saw mill or shops, when sick, have the company doctor free. But if they employ an outside doctor they expect to pay him. People ought to treat the preacher fair.

The correct way for a family to do is to have their own pastor on such occasions, and if he should, at the time, be farther away than they cared to send, and they prefer to get some other preacher for their funeral, they ought to remunerate the brother for his services.

Another way for people to do the fair thing by their pastor is to have him when they get married. If their pastor should be away or out of convenient reach at the time, or if for some reason they should not desire a religious ceremony, then the case is different. But when their pastor is convenient available, it is exceedingly painful and humiliating to him to see them engage someone else. He anticipates as a part of his living what he would receive from the weddings among his members. He tends his sheep and the scriptures say that his is the milk from the flock. Of course, where people of two different churches marry, both can't have their pastor. It is the custom that the bride choose the minister. A groom that respects his bride will allow her to do so. Also it is the ministerial code of honor that a pastor of one church never asks members of another church to let him marry them. Sad to say, once in a while a preacher is found soliciting weddings of another pastor's members. It should be said to such a one that he is coveting that which rightly belongs to another. Now the thing to do is for members to stand by their pastor. They will never lose anything by honoring the man the Lord has placed over them as their undershepherd.

REV. O. B. FAIR.

THE IMPERIAL OPPORTUNITY OF SOUTHERN BAPTISTS.

(Eldridge B. Hatcher.)

Southern Baptists have done a startling thing. They have rejected the invitation from the other Christian forces of America to join in an inter-church movement for the evangelization of the nations and the betterment of the races.

Think for a moment of the magnitude of this movement. It is a coming together of Christ's believers of nearly every name. Its aims are gigantic including nearly all phases of human needs, and it seeks to bring the impact of a united Christianity to bear upon these needs, and in business-like fashion, it is first surveying conditions before drawing up its schedule.

These denominations represent a lofty type of Christian character and heroism, and they are sincere in their belief that in this movement they are inaugurating a new and glorious era in Christendom.

Now, in the face of this colossal undertaking Southern Baptists refuse to cooperate. Such an aloofness demands an explanation and the explanation has not been made, and the outside world is according its own wrong explanation.

It is true that at the meeting last May of the Southern Baptist Convention the Convention made a pronouncement regarding its position, and a splendid statement it was—as far as it went. But it was made to our Baptist constituency and dealt in general, rather than in specific terms. The result is that the other denominations and the outside peoples generally are still wondering what is the matter with the Baptists.

Behold right there is our imperial opportunity. Now we can gain the ear of other denominations. But, ah, it ought to be an explanation that will shake Protestant Christianity in America clear to its center; and verily, it will accomplish that result if we will make it the Baptist master-piece of modern times. Now, while everybody is asking why Southern Baptists do not enter the inter-church movement, let us step forth from our isolation and give the reasons.

BUT NOT SIMPLY IN OUR OWN PULPITS AND PAPERS, because these outsiders do not attend our churches nor read our papers. We must proclaim our messages through publications which they read, and that means through secular magazines and newspapers.

Not that we are to blow the Baptist trumpet, nor exalt the Baptist name in such publications. Let the Baptist name perish, if need be, and let us accept any name, or sacrifice any non-essentials if thereby we can induce others to accept Christ's New Testament program.

But let our explanation be explicit, and let it point to our actual doctrinal differences. It will not suffice for us to speak to them of our love of soul liberty as one of our distinctive doctrines, because, in this day, nearly all the Protestant denominations would answer that they too believe in the freedom of the soul, and so our explanation would make no progress with them. Nor will our objection against the overhead management of the inter-church movement meet the issue, because if there were no vital doctrinal differences separating us from the other denominations then we and they could, if we so desired, get together and organize according to some mutually accepted plan, and such organization always calls for a certain kind of overhead and superintending machinery.

Not that we approve of the present organization of the inter-church movement. It seems to us badly constructed and badly handled. But the mammoth inter-church organization in itself is not the vital reason why Baptists cannot enter the movement.

Inter-church workers have been active throughout the South seeking to win individual Baptists for their movement, and, through our papers and pulpits our people have been warned against these inter-church propagandists. Such warnings are exceedingly timely and Southern

Baptists ought to be grateful for sounding the alarm.

But may we not go a step further and venture the assertion—that, as regards these inter-church solicitors we Southern Baptists are vastly more blameworthy than they. They think we are on the wrong side and they are seeking to bring us to their side. Our colossal sin lies in not showing at least an equal zeal in trying to set them right as regards our Savior's commands. We stand on the defensive; they act on the aggressive. Why do we not leap forward and meet them face to face and challenge them with Christ's New Testament banner?

We do not blame the other denominations for combining their forces in an inter-church movement. They are not separated from one another as we are separated from them. Why, then, should they not unite.

Our Northern Baptist brethren, whom we love and honor, believe that in joining the inter-church movement their Bible doctrines will not be imperilled. But we think they are already beginning to discover their mistake.

But why cannot Southern Baptists enter the inter-church movement? The answer is that the inter-church movement fosters the planting of churches that violate some of the New Testament requirements, and in its eyes a Methodist or a Presbyterian church will meet the needs of any community as completely as will a Baptist church. The entire inter-church movement proceeds on the assumption that in surveying and in supplying the churches of one denomination are as scriptural as those of any other denomination and Baptists who join the movement thereby become a party to that creed and that program.

Again, the movement will call for the division of large territories in heathendom among the different denominations—one denomination being assigned to one section, (on mutual agreement) and another to another, and so on. Any Baptist, therefore, joining in the movement morally binds himself in case he should move his residence into one of these other sections to do nothing towards starting a Baptist church, or towards teaching his own Baptist beliefs in that section, and the Baptists would pledge that they would proclaim their cherished beliefs only in their assigned territory.

Never have Southern Baptists ever had such a call as that which comes to them today. The inter-church movement is marshalling a gigantic force for spreading throughout heathendom infant baptism and other distortions of Christ's gospel plan. It is true that it will also spread Christ's name and spread it in wonderful fashion and thousands will be led to believe in Him and to dedicate their lives to Him. That fact is monumentally sublime.

But shall we not call their attention to their violations in certain points of Christ's program. They have thrown down the gauntlet to us in their insistent declarations that we ought to join with them. Let us take up the gauntlet. Who can tell what might result if Southern Baptists should confront these people with Christ's New Testament schedule in a masterful way. Suppose we should write Christ's great commission in letters of fire across the sky.

Generalities will not reach the vital spot at such a time. Let us point them to their actual violations as regards the subject of baptism, the mode of baptism and the government of the local church, for out of the violation of these three New Testament standards grow all the vital differences now separating us from other denominations.

Two things, therefore, we think that Southern Baptists ought to do: One is to take the aggressive with the inter-church movement, and the second is to begin a continuous south-wide campaign of doctrinal propaganda. What a healthy upheaval would be produced! What a tidal wave of Bible searching and Bible discussions would sweep through the land, and verily it would make Christ's Great Commission the most eagerly studied document in the world.

Why should not our great Convention next May draw up a schedule of advance for Southern Baptists for the next five years. But, mark it well, reader, it should be an advance, first, along all lines of local church activities, and then in connection therewith, there should be a mighty campaign of New Testament propaganda among outside people.

How would such an enterprise be worked out in its details? Take Louisville, for example. Our Louisville churches would first seek to enlist their members in a great campaign of Christian activities in individual and church life. And, in connection with this, and as growing out of it, they would conduct a week-by-week campaign of propaganda in the city through the secular press, through house-to-house distribution of literature and through personal conversation, thus presenting to the Louisville people, NOT BAPTIST GLORIFICATIONS, but simply Christ's New Testament program explained in all its wondrous details and accompanied with a rich store of related Bible passages. Such literature should not attack other denominations and their practice, such as infant baptism, sprinkling etc., but it should simply present the New Testament teachings with Bible passages attached. Verily the city would thereby be thoroughly awakened and the Bible would meet the limelight.

Of course any publicity campaign by Southern Baptists ought to be prepared with heavenly wisdom. Our campaign, if mismanaged, could easily shock the public taste and make the Baptists a byword and a joke. The Southern Baptist Convention next May should, through a commission—this commission giving itself to much prayer and study and conference—draw a plan with patterns and suggestions to help the churches and Boards in their publicity campaigns. Why should not the Convention lay plans for the wise use for a year of one page each week in—say the Saturday Evening Post, and possibly other such widely read periodicals.

Let our convention also arrange for its representatives to meet the leaders of the inter-church movement at the gateway of their missionary advance and challenge them as to the scripturalness of their program, saying to them: "Brethren in Christ, ye ask us to join with you in your movement, but your schedule violates Christ's schedule, for His schedule and the apostles' practice commanded, first, belief in Him, second, the immersion of those who have believed in Him, and third, the establishment of churches on the democratic basis. Your program violates this New Testament plan, which was followed in the apostolic churches. We invite you to rally with us to Christ's original schedule." We have never said that to them. We have not treated their invitation with the courtesy of telling them the actual reasons for our refusal to accept it. They might not heed our words, but we would have thereby taken our first step and the way would then be open for us to set forth in all proper ways Christ's commands and the Apostles' practices before the American public.

Dr. W. J. McGlothlin, our great church history authority, declared in a public address; in our hearing that if infant baptism was abolished from the earth that in twenty-five years there would be complete separation of church and state in Europe, and in one hundred years there would be no Catholic church in the world. If that be so, if infant baptism be the keystone in the Catholic church arch, and if the abolition of infant baptism would bring such marvelous religious transformations, shall we sit quiet as the hosts of Pedobaptists go sweeping across the waters to plant infant baptism in every section of the Orient for a widening harvest through the coming centuries.

Ye Baptist leaders in our Southern Zion who, through your papers and pulpits, have been sounding your warning against this inter-church movement! Ye have rendered yeoman service from your watch-tower by flinging out your danger signals and thousands of our Bap-

tist people have probably been held in line.

But now take a higher step. Reach for your trumpet and, with a bugle blast, summon Southern Baptists to abandon the defensive and take the aggressive. The inter-church movement has thrown them on the defensive.

The hour is at hand! Southern Baptists, in these epochal days must decide whether they will revolutionize religious thinking in America and will take the lead in pressing upon the public Christ's wondrous program as he originally gave it to the world.

The supreme question is: "Are Southern Baptists willing to back up their campaign of doctrinal propaganda with a corresponding campaign of Christian activities in their individual and their church life so that the doctrinal pronouncements which they send broadcast through the secular press will find their highest illustrations in their own high lofty Christian character, their enthusiastic loyalty to their church work and their devotion to the best interests of their community. If Southern Baptists, standing on the vantage ground to which their recent 75 million triumph has lifted them will thus lay themselves on the altar of their churches and communities, they can send Christ's program not only around the world, but also into the heart of other denominations and of the American public. Are they willing to pay the price?

INTERCHURCH WORLD MOVEMENT.

We wish only to be fair in stating all the facts and worthwhile opinions in reference to this matter. Southern Baptists decided not to cooperate with it. For this reason as well as because personally we think it is not the best way to do the work, we are no advocate of it, nor could we give space to its work. We have declined paid advertisements of its work.

But that there may be no appearance of injustice we give these opinions from a Northern Baptist exchange, the Watchman-Examiner, which cooperated with it and reported the recent convention in Atlantic City. This from our contemporary:

Organic Church Unity Not Involved

Denominational views, practices and distinctive principles were always respected and there was no cheap talk about the organic union of Christendom. Over and over again it was declared that the movement has no relation whatever to movements looking to the organic union of Christendom. Dr. Mott well said:

"This is the movement of movements for us to find our unity, our spiritual solidarity, without sacrificing our diversity and that which is most essential to each of our communions and which, by the way, is the choicest possession we have. The reason why we of each denomination here most value that which is distinctive to us is not simply because it is ours, but we honestly believe it is the truth. It is our choicest possession. Without sacrificing our distinctiveness, we want to realize our unity and solidarity as we gather 'round the figure of our Lord with open minds, responsive hearts, and, I would say, hair-trigger wills—by that I mean wills that are eager to leap into action when we see a clear path.

As a thorough-going Baptist I heard not one word in the conference to which I could take exception—no jibes at narrowness, no jokes about obscurantism, no pleas for compromise. It was the most dignified, serious, thoughtful, able convention that I have ever had the privilege of attending.

The Expense of the Interchurch Movement

The cooperating denominations are underwriting the expenses of the Interchurch Movement, and the Baptists have agreed to stand by to the extent of \$1,000,000, but probably not a dollar of this will eventually be used, because the Movement's treasury will be able to take care of its expenses as soon as the financial campaign heads up. There has been much criticism of the lavish expenditure of money by the Interchurch Movement. In the light of this criticism, the Movement

(Continued on page six)

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EDITORIAL.

HIS FACE.

This is a favorite expression in the Old Testament and very full of meaning. But the meaning of words and phrases yields itself only to those who have about them. Ask yourself the question why this expression so often occurs when the scriptures are talking about God.

Perhaps the first answer that would occur to you is that the face stands for what ever is visible of a person and that by which the will and character of a person are made known. If a person is speaking you wish to see his face, not his back. If you are speaking to another you wish to see his face that you may know what impression and response may be in evidence. So when we read about the face of God we are to think of the manifestation of God which he makes of Himself to us, to the one who is speaking about him.

God is the invisible God. In more than one place we are told this of him. He said to Moses: "Thou canst not see my face, for there shall no man see me and live." Ex. 33:20. Paul says of him, "Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." John said: "No man hath seen God at any time." And yet Moses is said to have endured as seeing Him who is invisible, Heb. 11:27. Jacobs says he saw God face to face, Gen. 32:30. And the Lord spake to Moses face to face, Ex. 33:11. Moses intercedes for Israel on the ground that by their destruction he would be discredited before the Egyptians, "for they have heard that thou, Lord, art among the people; that thou, Lord, art seen face to face; and that thy cloud standeth over them."

This apparent contradiction can only mean that the face of Jehovah stands for what may be known and revealed of him; and that this revelation which is true and sufficient for our present needs is only partial; and that we could not in our present state endure any further or fuller revelation of him. This is shown by the revelation which Jehovah made of himself to Moses as he hid him in the cleft of the rock and passed by proclaiming the name of Jehovah. It is shown also in the terror of the people at Mount Sinai when Jehovah spoke to them and even Moses said: "I exceedingly fear and quake." God shows himself as full to us as in our present earthly, sinful condition we can endure or receive. Gideon had to be reassured when he had seen the angel of Jehovah face to face. But "Jehovah said unto him: Peace be unto thee; fear not; thou shalt not die." Isaiah in the presence of Jehovah said: "Woe is me, for I am undone." Christmas Evans, the Welsh preacher, had to ask God to stay the revelation of himself to him as it seemed that he would be under it.

To us the face of God is so much of Him as we can see or understand. It is what is revealed

of God to us personally. The face of a man indicates his character, and his state of mind at any particular time. So the face of God is spoken of as indicating his attitude toward us upon any occasion. It is the revelation of his anger or his favor. "The face of the Lord is against them that do evil." Again the psalmist prays: Cause thy face to shine and we shall be saved.

Besides being the revelation of what he is, the "face of God" indicates to us that he is approachable. Here we have apparently the same paradox as when we speak of seeing the invisible. In coming to God we approach the unapproachable; "who only hath immortality, dwelling in light unapproachable." 1 Tim. 6:16. He who makes himself known to us under difficulties which our sins have made, is likewise approachable under difficulties which the same sins have made. The angels which have never sinned do always behold his face. Their worship is unhindered and unmarred. Isaiah saw the seraphim as they sang with veiled faces and feet, "Holy, holy, holy is the Lord of hosts." To them the whole world was "full of his glory."

To us the way of worship and close approach to His face is not proscribed but prescribed. It is not forbidden, but we are directed how it must be done. To us the way into the holy place is by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh. "We may in this way come with boldness." Heb. 10:19ff. Even as Christians we can have no confidence in the flesh, but must worship by the Spirit of God. Our approach must always be in the name of the Lord Jesus and under the leadership of the Holy Spirit.

THE FACE OF JESUS CHRIST.

You may have seen the Lord's prayer printed or engraved on a surface no larger than your thumbnail. The wonder is that so much can be put into so small a space until it takes a magnifying glass of great power to enable you to read it. This is less a marvel than the fact that in the human face is traced indelibly the record of every thought, good or bad, every desire, high or low; every decision and act, right or wrong in all your past history. To be sure we can now see them only in part and the full revelation awaits the day of judgment, when the thoughts of all hearts shall be revealed. If this is true, the scarlet letter will not need to be pinned on the breasts of those who sin for the face itself will be its own condemnation.

If this is true about the human face of those who have sinned we may turn with great relief to the face of Jesus Christ, the face of him who "knew no sin." On his face there are traced only the thoughts which are fragrant with purity in the sight of God. The beauty of his character shines forth in the glory of a holy and sinless life. That is what the word character means. The thought and ideal of the artist is graven in the marble on which he works. So the thoughts and desires and decisions of the man within are traced at last on the face of the man himself, who becomes the manumet of his own past, the diary in which is unconsciously, but indelibly traced all the record of his life.

But Jesus Christ's face is more than a record of his life on earth; he is the depository of deity, for in him dwelleth all the fulness of the godhead bodily. The light of the knowledge of the glory of God is in the face of Jesus Christ. God has revealed himself in many ways but He alone is the effulgence of his glory and the very image of his substance. If it is a marvel that the Lord's prayer can be engraved on a thumbnail space and the detailed history of years can be compressed in a human face, more marvelous yet is the fact that the glory of the infinite God can be made to show in the face of Jesus Christ. It is true that even those who lived nearest to him were not always aware of this indwelling divinity. Phillip once said, "Lord, show us the Father, and it sufficeth us." Jesus answered, "Have I been so long time with you and dost thou

not know me, Phillip. He that hath seen me hath seen the Father; how sayest thou show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I say unto you I speak not from myself, but the Father abiding in me doeth His works. There were times when thou eyes were beholden, But there were others when as Peter says "they were eyewitnesses of his majesty."

Into a few brief years, into one life, were compressed all that may be known of God. The whole world is still after nineteen centuries studying the character of God in the person of Christ. That which was compressed into his life of little more than thirty years is being gradually unfolded through the centuries. The longer the line of centuries becomes the more fully is the glory of God revealed in the face of Jesus Christ. The new conditions that arise from time to time only show him as the light of the world. His own life and teaching touched every relationship that is essential in our experience and reveal the will of God concerning us in them all.

CRUSADES AND THE SEPULCHRE.

In days of old when knights were bold it was considered the duty of a Christian knight to fight his way to the sepulchre once occupied by the body of Jesus Christ, to deliver it from the profane hands of the Turks and to preserve it as a sacred memorial of the buried and risen Lord. It was a fine sentiment that brought into being the supremest Christian heroism and moved the whole continent of Europe from king to peasant, from the Tiber to the Dvina and from Greece to Great Britain. Men marched and suffered and fought and died to recover the holy sepulchre. It gripped men's thinking and consciences and united them all in one great sentiment and purpose. It was almost the test of a man's religion and his loyalty, this devotion to the place of our Lord's burial.

Have we lost the sense of devotion? Have we gotten away from the age of heroism. Is there nothing that lifts men out of themselves and eclipses the sense of self-interest, that makes people willing to suffer for an ideal today? Why should Christians today not be as earnest in their efforts to restore the symbol of Jesus' burial and resurrection to its place in the teaching and estimation and practice of his people? Why should not the ordinances which he instituted to be a perpetual memorial of his death and resurrection stir our hearts with devotion to preserve it and perpetuate it in honor of his name. Baptism is His own appointed method of keeping in memory and honor the facts of his death and the truth of his resurrection.

This ordinance has far and away the advantage of the sepulchre in Jerusalem as a call to loyalty. It is certain that the place pointed out in Jerusalem as the burial place of our Lord is not the true place. For one thing the place which is shown the tourists in Jerusalem now is within the city, whereas Joseph's tomb where Jesus was buried was outside the city. But we do know that the ordinance of baptism which represents the burial and resurrection of Jesus is the very institution which Jesus ordained, which the apostles practiced and which all of them enjoined to be universally obeyed and perpetually observed. Jesus embodied it in his last commission and commanded it to be kept in to the end of the age and carried to the ends of the earth.

All the idealism of loyalty to his person; all the heroism of devotion ought to be called into being by this memorial of our Lord. If men dared to die for a sentiment, which if somewhat mistaken, yet lifted them out of low, earthly and selfish aims, how much more shall we be willing to sacrifice ourselves to perpetuate the ordinance which not only points to his burial and resurrection, but is proof of our having died with him and being raised with him to walk in newness of life!

PUT THE RECORD IN YOUR CHURCH.

We will publish in the Record the list of churches which have the Record in all the homes. They are a goodly number and they are proving themselves aggressive in every department of the work. It is wonderful how easily it is done. There are in nearly every church come people who sufficiently realize the value of the work, to take the lead in putting it into every home. The cost is not heavy and the money is easily secured. It has been done in so many cases and with such remarkable facility and speed that the people surprised themselves.

We do not hesitate to say that it is the very best expenditure of mission money that our churches ever make. It feeds the roots of knowledge and piety and all benevolent activity. It would pay any mission board to put the denominational paper in every home where it will be read. It would be a good investment for any man of means to put the paper in all the homes in the state. But that is not the best way. The whole church so far as possible should have a part in it, each member making a voluntary contribution just as we do for missions or any department of our work. Those better able may give in larger amounts and those less able in smaller amounts. Or, as happens in most other work, those most interested will give the largest amounts.

Any church can do it that will really try. Any pastor can lead his people to do this who can lead them in any thing. It is no more difficult to do than to lead in making an offering for a hospital or an orphanage. We challenge any pastor or any deacon or any W. M. U. leader to try it. If any accidents occur we will furnish the ambulance. Go to it and God speed you. Now, NOW, NOW is the time to do it. We will send sample copies to anybody who will take it up.

DEPARTMENT 75 MILLION BUDGET.

N. T. Tull, Superintendent
Instruction to Churches for Handling 75 Million Fund.

1. Keeping Funds Separate.

There should be a separate treasurer appointed in every church for handling the 75-Million Fund, and all money paid by the subscribers to this fund should be kept entirely separate from all other money handled by the church.

2. Making Remittances.

The treasurer of this fund should make monthly remittances of all money collected to Dr. J. B. Lawrence, Cor. Sec'y., Jackson, Miss. There is now no other method for collecting funds for the support of missions and other denominational causes, and it is imperative that all money given by the churches to this fund shall be promptly remitted every month. Do not send money direct to any object; that will cause confusion. Send all money as instructed above and it will be distributed to the various objects from the Convention Board office every month.

3. Handling the Pledge Cards.

The treasurer of this fund should carefully keep and safely preserve all original pledge cards signed by the subscribers. Do not lose them. Do not let them get scattered. They must be available at all times for reference. (See paragraph 10 for making permanent record of subscriptions.)

4. Making Report.

A duplicate or copy of every pledge should be made out on the pink cards furnished for the purpose, and these duplicate cards should be mailed to Dr. J. B. Lawrence, Cor. Sec'y., Jackson, Miss. A special campaign report blank should be filled out and mailed with the duplicate cards. (Report blanks and duplicate cards have been sent to every church organizer. If others are needed they can be had on application to the board office.)

5. New Subscriptions.

Constant effort should be made to induce all those who have not subscribed to do so. All

THE BAPTIST RECORD IN THE BUDGET.

The Convention recommended to our churches that they put the Record in the budgets and send it to every family in the membership.

Many of the churches are doing this. The church at Drew, of which Dr. Webb Brame is pastor, was the first this year to do this. The list from Drew came in on the 8th. Como church, where Rev. W. E. Lee, the efficient recording secretary of the Convention is pastor, was the second. Their list came in on the 17th. Hazlehurst, where Rev. Frank Purser, a new addition and a mighty fine addition to the Mississippi forces is pastor, is the next and last up to date.

We are giving a copy of our correspondence with Brother Purser in order that all churches may see the efficient way in which his church handled the matter and further that all may have the proposition which our Board is making to the churches.

He wrote me asking what it would cost to put 122 names on our list making the subscriptions expire in December 1920.

In reply to that letter we wrote as follows:
January 20, 1920.

Rev. Frank M. Purser,
Hazlehurst, Miss.

Dear Brother Purser:

Your letter with reference to list of subscriptions received.

You want to know what it will cost to put this list on, making them fall due December 1920. You have on your list 122 names. The subscriptions will be for 11 months each, which will make 112 yearly subscriptions. We find that you have on the list now 229 months paid in advance which is equal to 19 yearly subscriptions. Deducting the 19 yearly subscriptions from the 112, we have 93 subscriptions at \$1.50 each, which will be \$139.50. This is what it will take to put the list you sent us on our books for the Baptist Record for the rest of this year.

I hope that you will get this list in to us

members received for baptism should be asked to make a pledge. Duplicates of all new subscriptions should be sent to the Board office when the monthly remittance is made.

6. Transferring Subscriptions.

All members received by letter should be asked to transfer their subscriptions. All members granted letters of dismission should be given their subscription cards with the amount of their unpaid balance indicated thereon. The letter of dismission should also state amount of original pledge, amount paid and balance due. Notice need not be given the Board office of any transfer of subscription. No record will be made at the Board office of such transfers.

7. Payments and Credits.

Payments on individual subscriptions will be made through the church where subscription is held. No individual payments should be made direct to the Board office or to any object supported by this fund.

No effort will be made at the Board office to give individual credit to any subscriber for his payments. Neither will the Board office take notice of individual credit claimed by any subscriber for payments made prior to signing the pledge. This will be a matter between the subscriber and his church entirely. The Board office will deal with the church and not with the individual subscriber.

8. Method of Collecting.

Every church should have a definite method of collecting subscriptions. Whatever method is adopted the treasurer should see that every

right away so that we can get them all on our list and get the paper to going to them. I think you are taking the right step. If every church in the state would do this, there would be no doubt as to the outcome of our denominational work.

Praying that everything will go well with you this year, I am yours,

J. BENJ. LAWRENCE,
Cor. Sec'y.

To this letter we received the following reply with a check for \$139.50.

When the subscription is handled in this way no one can complain that they are being made an object of charity by sending them the paper. The church assumes to do for its members what every church ought to do, provide for their denominational information.

Hazlehurst, Miss., Jan. 24, 1920.

Attention: Dr. J. Benj. Lawrence.
The Baptist Record,
Jackson, Miss.
Gentlemen:

Enclosed herewith you will find check for one hundred and thirty-nine dollars and fifty cents (\$139.50), for which please send the Baptist Record to the 122 parties whose names appear on the list recently sent to you, and in reference to which you wrote me under date of Jan. 20, 1920. We understand that this amount will cover the cost of sending the paper to these parties through December 31, 1920.

Please allow me to thank Dr. Lawrence for giving his personal attention to my last letter. Allow me to thank you also for the prompt and careful attention given my last letter.

Please enter all names promptly so that the people will get the first issue of the Record in Feb. Also please move up the dates of all old subscribers whose names appear on the list recently sent to you by me, so that their subscription will expire Dec. 31, 1920.

Cordially yours,

FRANK M. PURSER,
Pastor, Hazlehurst Baptist Church.

subscriber pays at least one-fifth of his subscription during each year. It will prove decidedly more effective to contribute to this fund weekly or monthly or according to the regular preaching services of the church. Giving should be made a feature of worship.

9. Envelope System.

The campaign directors earnestly recommended the envelope system for making collection on pledges to the 75-Million Fund.

The Sunday School Board, Nashville, Tenn., has provided and is offering for sale to the churches the supplies necessary for this purpose. The plan provides for a Treasurer's book and envelopes in sets of 12, 24 or 52, according as the church has services monthly, semi-monthly or weekly.

Orders for these supplies should be made direct from the Sunday School Board, Nashville, Tenn.

10. Treasurer's Book Essential.

Whatever method is used for making collections a treasurer's record book is absolutely necessary. The name of each subscriber should be entered in the book and the amount of his pledge. Then all payments should be properly credited.

All treasurer's record books have printed instructions to the treasurer.

(Leaflets describing the above supplies and giving prices can be had from the Convention Board office or from the Sunday School Board, Nashville, Tenn.)

INTERCHURCH WORLD MOVEMENT.

(Continued from Page Three.)

ment submitted its expense budget to an expert board of review consisting of several of the big, outstanding business men of the nation. This group of business men went over the whole ground, and studied the matter item by item. The report of these men was presented to the Atlantic City Conference. The report, written in long hand by John D. Rockefeller, Jr. (who spoke several times in the conference) is as follows:

The board of review having had an opportunity to hear from the leaders of the Interchurch World Movement a summary of their plans, and to look over a statement of expenditure incurred and proposed, begs to report that in its judgment:

1. The plans are wisely and conservatively drawn and not more expensive than necessary in view of the stupendous and unparalleled undertaking contemplated.

2. The expenditures are carefully and judiciously planned and though amounting to important sums, are relatively small when compared with the results in accomplishment, spiritual, educational and financial, which are justly to be anticipated.

3. Had the leaders, through lack of vision or fear of criticism, dared less, and prepared a less adequate foundation, they would have subjected themselves eventually to far greater censure because of their failure to have constructed a foundation sufficiently broad and strong for a great structure which alone will be in any sense worthy of the united effort of so large an aggregation of the Christian people of the land."

There has been much criticism of the renting of the Greenhut Building, New York city, for an office building for the Interchurch Movement. This whole matter was fully explained at Atlantic City, and the explanation evoked prolonged applause. Up to the time of the rental of this great, vacant building the office force of the Movement was scattered in ten different buildings. The ablest business men in New York finally decided that the movement should take the Greenhut Building a term of years for \$350,000 a year. The space not needed can be rented at a large profit, and the space used by the Interchurch Movement will cost less than the space occupied in the ten different office buildings which have hitherto been used. The building was rented by the Movement through Alfred Marlin, president of the New York Chamber of Commerce, president of the International Young Men's Christian Association, and one of New York's ablest real estate men. So nothing Greenhut Building turns out to be a good investment has been done in a corner, and the renting of the building instead of a piece of reckless extravagance.

Far from Perfect

The Interchurch Movement is bound to make mistakes. Its leaders are as far from perfect as the rest of us. In the whole, it seems to me that thus far the gigantic work attempted has been well done. We wish for the movement the greatest possible success. We have no doubt that the rights of the cooperating denominations will be safeguarded. Of course friction will rise, and perhaps some will suffer injustice. We shall freely and frankly criticize when we feel that criticism will be valuable. In an editorial note published this week, we are criticizing some of the absurd tables in the "Statement and Budget for American Ministerial Support and Relief," and every reader will feel that this criticism is justified.

We hope our people will heartily cooperate with this great and prophetic effort to arouse the Christians of all denominations to a new sense of duty and privilege. April 21-May 2 the Baptists of the North will raise their \$100,000,000. Let us hope and pray that all other denominations will be successful in reaching the goal they have set for themselves. In this cooperative Interchurch movement let us strengthen one another's hands so that we may rejoice together in the time of victory. We are publishing in this issue address-

es delivered at the Atlantic City conference by Drs. John R. Mott and S. G. Inman.

CURTIS LEE LAWS.

Atlantic City, January 10.

BAPTISTS AND THE BIBLE.

(By President E. Y. Mullins, LL.D.)

For Baptists there is one authoritative source of religious truth and knowledge. To that source they look in all matters relating to doctrine, to policy, to the ordinances, to worship, and to Christian living. That source is the Bible.

Baptists hold that there are at least three assertions which must be made about the Bible in order to state its position in our belief and life. The first is that the Bible is sufficient for our religious needs. The second is that it is certain in its deliverance. The third is that it is authoritative for belief and conduct. I will enlarge upon each of these statements, briefly.

Sufficient for Our Needs.

The Bible is sufficient for our religious needs. I do not mean thus to disparage other sources of religious knowledge. God has spoken to mankind in many ways throughout human history. Paul clearly shows that nature reveals some of the attributes of God, his "eternal power and Godhead" (Rom. 1:19-21). But he also shows that men do not follow the light of nature. Sin blinds them to much of the truth in nature. Conscience also teaches us concerning God. Its action is based on the distinction between right and wrong. No other explanation really explains conscience. God is the source of the ideal of right, and yet a bare knowledge of right is not enough. Again, the religious struggles and beliefs of men even where they are defective or false, witness to God. Men have a belief in God which nothing can uproot. It is practically universal in extent. Sometimes it is belief in many gods. But even this shows that man cannot escape from the idea.

Now it is clear that none of these other sources of religious knowledge, nor all of them combined, are sufficient for our needs. We need more than they give. The Bible gives the additional truth about God. In it we find not so much man seeking God as God seeking man. In and through the Bible God reveals himself to us. God's power for redemption is pledged to us in the Scriptures. In Jesus Christ God spoke finally to mankind. The Bible is God's record of his gradual revelation leading up to the final revelation in Christ. No element of truth is wanting for our religious needs when we have really obtained the message of the Bible.

Certain In Its Deliverances.

In the second place, the Bible is a certain source of religious knowledge. Of course certainty is a relative term. As applied to the Bible as a source of religious truth it means that we can depend upon it. Science speaks with great certainty sometimes. There are certain physical laws which men frame in a measure final. Yet they are always subject to revision. Philosophy builds up world views and general theories, but none of these is absolutely certain in its appeal to the human reason. Other theories are easily conceived to set them aside. But in the case of the revelation of God in Christ the matter is different. Christ's appeal to men does not leave them wavering and uncertain. When he comes into the heart and life he satisfies. Men at once recognize the certainty and finality of his word, and his person as the revelation of God to man.

Authoritative for Belief

The third assertion is that the Bible is authoritative. Indeed, this follows very obviously from what has been said. But a few words are needed as to the grounds for the assertion of the authoritativeness of Scriptures. The Bible is not authoritative on account of human decrees about it. Church councils in the early centuries did not create the authority of the Bible. Early Christians did make certain declarations about the canon of Scripture, but the books of the Bible do not derive their authority from these decisions.

The early councils simply recognize the books which bore in themselves the marks of their authoritativeness.

The Biblical writers of both the Old and the New Testaments claimed to speak for God. They declared that they were moved by the Holy Spirit. Jesus gave his own endorsement of the Old Testament revelation. He also promised the presence and guidance of the Holy Spirit to his disciples. The New Testament writing recorded and interpreted the facts of the life and teaching of Jesus under the guidance of the Holy Spirit.

After all has been said, however, our own Christian experience is to each of us the most convincing witness to the truth of the Scriptures. They "find us," as Coleridge expressed it, more deeply than any other writing. They go into the innermost recesses of our souls. They satisfy. They bring redeeming truth. They reveal the redeeming power.

The Whole Bible Inspired.

It is clear, then, that the Bible is an inspired book. There have been numerous theories of inspiration. But men have never been able to fathom fully the process by which God moves through his Spirit upon the hearts and minds of men. The great fact, however, is clear. God has given us a revelation of himself which his clear and authoritative. The Bible is not inspired in the sense in which a poet is "inspired." There are clear marks of special divine guidance in the revelation God gave us in the Scriptures.

One point needs elucidating here. Is the Old Testament authoritative equally with the New? The answer is not difficult. The Old Testament is authoritative for its purpose equally with the New. The Old Testament is authoritative as God's preparatory revelation. The New Testament is authoritative as God's completed revelation. All that is permanent in the Old Testament is carried over into the New. The moral law and the ceremonial are fulfilled in Christ. The ten commandments all remain in force in the New Testament. But they are enforced in new ways. They are written on the heart. New motives are behind their observance. Practically all of them are repeated in one form or another in Paul's epistles. But now they are a part of the larger life in Christ.

I repeat, then, that the Old Testament is as authoritative as the New for its own end and purpose. It was a preparatory revelation. As such it is authoritative.

The Bible and Science.

The Bible, then, is sufficient, certain, and authoritative for us in all matters of religion. It is to be kept clearly in mind that the Bible is the book of religion. It is a mistake to think of it as a text-book on science or any other subject except religion. In conveying religious truth the writers of the Bible could gain a hearing for their inspired religious message only by employing the means of conveying ideas in common use. It is astonishing, indeed, how the Bible statements conform broadly and generally to the teachings of science. But the biblical writers had to use the language of appearance, of things as they looked to the ordinary eye, not the language of exact science. Suppose Job, for example, had been inspired to use the Newtonian law of gravitation in his debate with his friends, would it have helped out the argument? Would it not have discredited him more than ever?

We have no right to demand that the Bible teach us science and a hundred other things, when it professes only to be God's revelation for our religious needs. It is equally foolish to find so-called "contradictions." We do not demand of a watch that it prescribe for our sickness, nor of a compass that it tell us the time of day. For its own end the Bible is our only sufficient, certain and authoritative guide. Those ends are religious.

Every Man's Creed

Baptists hold that the Bible is for all. The right of private and individual interpretation is an inalienable right. We have no creeds which

we put in the place of the Bible. For us the Bible is final. Hence we seek to produce the best scholarship and the greatest possible intelligence among our people in order that we may understand the Bible. The Bible requires interpretation. Many contradictory views have been drawn from it without warrant. We are to obtain its real message only by careful, wise, sympathetic, and patient toil under the guidance of God's spirit.

The Final Word

Jesus Christ is the crown of the revelation recorded in Scripture. In him all is unified. The Lordship of Christ is a fundamental Baptist teaching. In all our doctrine of the Bible we seek to express the meaning of Christ as disclosed therein.

It follows from all the preceeding that the Bible is final for us on all questions of salvation, of the church, of the ordinances, of policy, and of the Christian life we derive from the Bible. In its teachings alone do we find our sufficient, certain and authoritative source of knowledge concerning all these matters.

The Only Basis of Unity.

In conclusion it may be said that the one sure and certain road to agreement among all Christians is obedience to the New Testament teachings in all matters of doctrine, polity, worship and life. To seek unity of view on any other basis is in effect to uproot the fundamental principle of evangelical Christianity, viz., the finality and authority of the Bible. Loyalty to the Bible would very soon destroy any form of unity otherwise established. For Baptists, then, it seems a hopeless undertaking to seek unity of view on any other principle. If the Bible is final and authoritative why set forth plans of unity based on expediency or mutual concession of vital teachings? They can be only roundabout paths to new issues so long as the Bible remains authoritative and final. Baptists long and pray for complete agreements among Christians of all names. They are second to none in their desires in this direction. They especially desire that it be accomplished on a stable and lasting basis. They firmly believe that the Bible alone is such a basis.

For all Christians there should be one authoritative source of religious truth and knowledge. To that source they should look in all matters relating to doctrine, to polity, to the ordinances, to worship, and to Christian living—

That source is the Bible.—Watchman-Examiner.

A MIDWINTER NIGHT'S DREAM.

Our sleep is usually dreamless, but the other night we had a dream that made our hair stand on end. It was undoubtedly occasioned by the chance remark of the news editor who expressed a wish that before the last issue of The Standard appeared a column of church news might be published which the undiluted optimism so characteristic of this department in the average denominational weekly might give place to realism. He suggested that it might be called "Naked Truth from the Churches." This, together with an extra helping of plum pudding, resulted in the editor of The Standard being transported in the spirit, apparently about two a. m., to his office where he was surprised to find lying on his desk a copy of the issue that had gone to press that very day. He turned over the pages and, to his astonishment, came across the heading in 30-point type, "NAKED TRUTH FROM THE CHURCHES." He started to read and this is part of what he saw (names and places of course omitted):

The service Sunday morning at the _____ church was fairly well attended. Pastor _____ preached better than usual, and several were heard to remark on leaving the church, "Why can't our pastor do this every week?" At night, thirty-eight persons were present, including two members of the young people's society, the rest having gone home or over to the Methodist church, attracted by the stir and the bright lights. The "twicers" in this church are about 7 per cent of the membership.

Pastor _____ has just closed his third year at the _____ Church. Inasmuch as three out of four of his predecessors stayed less than four years, a good many of his flock may expect that this will be his last year. Some members do not like his emphasis upon foreign missions, and one of his deacons, who for years has been giving 10 cents a week for missions in addition to his \$2.50 a week for current expenses, has been heard to say that the next pastor we get will pay more attention to religion at home and less to missions.

Doctor _____ of the _____ church has had his salary raised \$1000 because his people had heard that he had received a call to an important field in the East. It seems that several weeks ago a member of this eastern church, not a member of the pulpit committee, who travels for a well-known investment house, happened to be in town and, wholly upon his own authority, went to the pastor after attendance upon the morning worship, and expressed a wish that the latter might visit among the prominent eastern parish. In some way this got out, and the raise in salary followed. It should be added that the church ought to have taken this action two years ago and that the present salary does not measure by any means its ability.

Evangelist _____ and his singer, _____ have just completed a four weeks' mission in _____. The daily papers report extraordinary crowds and results that have never before been seen in any similar meeting. The naked truth is that the actual seating capacity of the tabernacle is 2500 less than the estimate of the evangelist's publicity expert and, except for Sunday evenings and one or two special occasions, it has not been more than two-thirds full; and 85 per cent of the cards signed are either of adults or children with whom the churches are already in touch or of persons who could not be found. The free will offering to the evangelist and the expenses incident to the campaign were sufficiently large to have paid the salaries of the pastors of the participating churches for the year and given them each an assistant, which none of them now has, for the same period. A few good conversions resulted, but several good people were alienated from active church affiliation by vulgarities and profanities of the evangelist.

Reports of wonderful progress come from the field at _____. Not long ago the Odd Fellows, the Masons, the Elks, the Knights of Pythias and several other fraternal orders visited the church and listened to a remarkable oration by the pastor. The latter is in frequent demand for special occasions both in the city and all over the state. The Sunday school, so it is reported, has had the best year in its history and prayer-meetings were never larger. The naked truth is that the pastor's salary is continually running behind, that offerings for missions are the poorest per capita in the state, that the pastor and his wife have been praying for nearly two years for the Lord to open up another field, and have given him no little assistance in this matter, while they are waiting.

There were nearly two columns of this, but the editor could read no further. He was completely overcome. He managed to reach the telephone, call up his printers, tell them to stop the presses and that he would substitute another page in the morning for "NAKED TRUTH FROM THE CHURCHES." Suddenly, he felt some one poking him in the ribs and heard a sleepy voice admonishing him "to stop that snoring" and he awoke sufficiently to realize that what he had been reading was all a horrible dream.—The Standard.

Mr. Raymond B. Fosdick, who was chairman of the commission on training camp activities during the war, has resigned the position as under-secretary of the League of Nations. He does so with regret because the United States has failed to ratify the treaty and participate in the league. Missionary J. G. Chastain will minister to the Cubans in Tampa, Florida. He has made himself useful hitherto in Mexico and Cuba.

CHURCH LEADERSHIP.

(W. H. Morgan.)

The success of the work of any pastor depends upon his own peculiar qualities of leadership, and the application of his own personality, with whatever force it may have, to making effective his plans for the work of the church to which he has been called as a leader. His initiative, his energy, his vision have been requisitioned by the church when the responsibilities of leadership were placed upon him, and the confidence of the church has been accorded him, and reliance upon his leadership expressed when he was called by action of the church. His first responsibility is to God, to meet the demands laid upon him in his call as a minister; his next responsibility is to his church and pastoral constituency, in mutual service, involving prayerful instruction, faithful planning, and energetic leadership. Not to speak further of his first responsibility, the minister's second responsibility if he meets it worthily, requires professional training, secured either in actual experience or by preparatory study and instruction. The pastor then has a professional standing, and it may be supposed he has qualified as a specialist in his own line of work. Therefore he has a double responsibility to meet, a special work to do, a peculiar reputation to maintain, a conscience to satisfy and a life purpose to complete.

All the above has been said by this pastor in order that he may say further, and give the added force of explanation, that if he is even to approximate success in the work and behalf of his pastorate, he must be accorded active confidence in his leadership and sympathetic and aggressive support of his plans. No principle of Baptist church doctrine and order is to be disturbed, but rather vigorously maintained and enhanced, yet every new direction of service discoverable and valuable is to be followed if possible, as many new phases of organization are to be instituted as may be necessary and wise, the enlistment of as much of the talent of the church as is available will be sought, and an endeavor will be made to develop an attractive and meaningful and forceful institutional character for our church. It is no small task in prospect. As a matter of fact it is a big one, and is worthy of the effort and devotion of the biggest man. But with our church, great in the strength and faith of a devoted people, and greater by far in the rich fulness of God's faith in us, and in the inspiration of Jesus Christ, our Savior and Lord, such a task is no discouragement, but the promise of growing and constant achievement. The pastor earnestly craves assurance from every member of the church of personal support and of prayerful sympathy. The success of the work demands it, and the best interest of the church will be served by it.

The Watchman-Examiner says of the Right Honorable William Adamson, who as leader of the Labor Party in England, may yet be prime minister: "Mr. Adamson's rise to supreme power would be even more spectacular than that of Lloyd George. He was born of a family of coal miners, in the midst of the humblest and poorest surroundings, and was put into the mines before he was eleven years of age. With the most meager facilities for schooling he managed to gain an education, and by sheer force of will and ability he has attained his present high position. It is of special interest to the readers of this paper that, like Lloyd George, he is a Baptist, a deacon in a Baptist church and actively identified with denominational enterprises and with religious work generally.

Evangelist J. H. Drew, of Ridgecrest, N. C., was blessed of God in the year 1919 in seeing 1,341 members added to the churches with which he had labored.

Nothing short of having the paper in every home in the church will meet the needs of the people and the work. And you are the man to look after it.

MISSISSIPPI WOMEN'S MISSIONARY UNION

President—Mrs. A. J. Aven. Clinton
 Vice President—Mesdames A. K. Godbold, M. F. Doughty, C. Longest, E. K. Lide, Jas. W. Champlin and R. L. Hayward.
 Other Members—Central Committee—Mesdames A. H. Longino, P. B. Bridges, McDonald Watkins, Rhoda Enoch, L. Hobbs, Miss Neil V. Bullock, Mrs. C. M. Hall.
 Corresponding Secretary—Miss M. M. Lackey.
 Young People's Leader and Recording Secretary—Miss Fannie Traylor.
 College Correspondent—Miss Mary Ratliff, Raymond.
 Training School Trustee—Mrs. J. L. Johnston, Hattiesburg.
 Margaret Furber Trustee—Mrs. W. J. Davis, Jackson.
 Personal Service Leader—Mrs. J. P. Farrell, Jackson.
 Editor W. M. U. Page—Miss M. M. Lackey.
 All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund which should be sent to Miss M. M. Lackey.

Oh, that sisters would read the Baptist Record.

Our state W. M. U. Convention will be held in the First Baptist Church at Vicksburg, April 13-15. We are planning for a Victory Meeting. Sister, begin laying your plans right now to be there, to enjoy the feast of good things.

Sisters, there will be some suggestions of changes in our constitution at our next meeting, printed on this page soon. The constitution requires that all suggested changes must be published one month previous to the state meeting. The corresponding secretary has ready for publication all suggestions that have been sent her, but there may be others that should come up for discussion at least. This note is given just here that you may send in whatever suggestions you think would be helpful to the work. Every sister of us has the privilege of making suggestions.

Your secretary and young peoples' leader had the privilege of attending the Mississippi Baptist Student Volunteer Convention at the Woman's College at Hattiesburg this past week. A full report of the meeting will doubtless appear in this issue of the Record. But it is not out of place on our page to speak of the splendid body of young women who came from colleges all over the state to signify by their presence their great interest in mission work. How our hearts swelled up as we thought of the dawning of a new day when many of our own daughters shall honor their Lord.

From Crystal Springs W. M. U.: "Our Week of Prayer was a great feast. We met every day, beginning on Sunday and closing Saturday afternoon. On Wednesday the Y. W. A. gave a splendid program. We met in the parsonage and had a large crowd. I hope to have Vivian Barron's paper on China published. Then on Sunday we had a wonderful paper on 'The Need of Knowing and Loving God's Word' by Mrs. Price. I think it would do good if it were published."—M. J. P. Harrington.

(Send us both papers, sister.—Editor.)

Quitman W. M. U.: "Our free will offering for the Week of Prayer was \$50.00, which we think is quite good considering how far our church went over her quota."—Mrs. J. K. Kirkland.

Shaw W. M. U.: "Our January Week of Prayer was decidedly the best in the history of our church. We began Sunday afternoon and closed Friday afternoon. The ladies were glad to meet every day and glad to share their responsibility as leaders, which has never been true before. The spirit was high and much good was done. Offering \$48.00. We attribute this to the spiritual uplift of the Campaign."—Mrs. I. P. Trotter.

Reports from other societies who had much joy in the observance of the Week of Prayer will appear later.

It was the privilege of this writer to be in

Picayune last Sunday. A special invitation was extended to me to attend the Sunbeam meeting in the afternoon. I arrived early but many of the boys and girls were on hand. We had been there only a few minutes when a boy came in with four other boys—all holding hands. He led them to the leader and said, "Here are my new members for today." As a result of such work there were 32 boys and 43 girls present at that meeting. I have never talked to a more enthusiastic crowd.

The leaders of Picayune are realizing their opportunity and responsibility in regard to the training of their young people.

I feel sure we will hear from their faithful work.

FANNIE TRAYLOR.

Blind Girls Home, Canton, China

(Extract from Mrs. Grave's letter of October 9th, 1919, with reference to the Blind Girls' Home, Canton, China.)

"Two new girls have come to the Home since I last wrote. Neither of them is taken as a permanent ward. One is to pay \$20.00 a year and the other \$3.00 a month and to stay as long as they pay or as they seem to be benefitted by being in the Home. One is a big girl and one of the most promising blind girls I have ever seen. She is the \$20.00 one. She begs like a poor little dog to be taken as a permanent ward of the Home but I hope she may be able to keep up the pay (though she says it is impossible) and thus be permanent.

"I have promised to take two more (very pitiful cases) and that will crowd us to the utmost limit. Prices are very high and the Lord only knows how they are all to be fed and clothed."

May not the above move every B. M. C. girl to "lend a hand" toward the great work of supporting this home? Only \$468.15 has been sent to Mrs. Graves for this fiscal year and the year is more than half gone. It will take about \$1100.00 to support this Home this year, not taking into account the \$217.75 deficit of last year; so we ought to raise at least \$1300 this year. Will not every B. M. C. girl have some part in this great work and will not every one who can do so have a liberal part in it?

This work is a private undertaking and is not included in the 75 Million Campaign objects. Let's not let these little blind proteges of ours suffer. "In as much as ye have done it unto the least of these ye have done it unto me."

Most earnestly,

MRS. T. C. LOWREY.

January 9, 1920.

Dear Council Friend:

You doubtless heard of the home-going of Mrs. Edwin Poteat, the mother of two of our choicest young missionaries in China. It is said that her last words were: "Multitudes—multiply." Her loved ones believe that she was thinking of the multitudes who do not know about Jesus and was eager that the number of missionaries should be multiplied. Does not her message come home to the heart of each of us as we think of the Union ideals—individual and united prayer, regular Bible and mission study, systematic and proportionate giving, organized personal service? We thank God that there are multitudes who are multiplying His power through these four methods and yet as Council members we know that there are thousands of our Southern Baptist women and young people who are not enlisted actively in any missionary society. Once more we hear our Master say: "Four months and then cometh the harvest. . . . If ye know these things, happy are ye if ye do them."

As one means of multiplying the number of workers, the W. M. U. Executive Committee at its special meeting in July decided to offer at the annual meeting in May a loving cup to be held until won by another state Union. Truly I can say that I would love to see the cup won this first year by every state Union! Equally eager

am I to see every state Union put forth every possible effort to win it.

An additional stimulus to the work among the young people the organization banners will be awarded at the May meeting to the states showing the largest proportionate net-increase in the total number of organizations among the young people: one for the Sunbeams, one for the R. A.'s, one for the G. A.'s, and one for the Y. W. A.'s. On the back of each banner will be printed the name of the state receiving it, also the year, the banner to be in possession of the state during the present year. The banners are beautiful ones prepared for the Jubilate in 1913 and I feel sure that any state will be proud to win one if not all of them in May.

So far only one suggestion has been received for our Council meeting in May. May I not count on you for help in this respect?

Your friend,

KATHLEEN MALLORY.

From Our Personal Service Leader Lest You Forget

My Dear Sisters:

This is merely to remind you that the third quarter of our conventional year is drawing to a close. And I sincerely hope by the time this reaches you each personal service leader will have her report ready to mail to me that I may receive it about Jan. 31. I do not want to register a complaint for not having received a report from all the societies that the W. M. U. rosters, but I fear that in our endeavors and enthusiasm for the 75 Million Campaign we have neglected to send in reports on Personal Service. I feel sure you have been busy along this line for we are only following in our Savior's footsteps when we do this. But remember, sisters, I must have your cooperation in order to make a creditable report at the next convention. Some have sent in splendid reports for which I desire to thank them, and I just want to dwell on how promptly a few have reported regularly at the end of each quarter. Won't all Personal Service leaders adopt this plan? I am sure you will like it, and it's the only way your State leader can get up a yearly report that will be pleasing to you. So in order to be brief, will say to all Personal Service Leaders of the W. M. U., Y. W. A., R. A., G. A. and Sunbeams I am expecting reports from you. Just the work you have done may be incentive to others to do likewise.

Yours in His cause,

MRS. J. P. FARRELL,

State Personal Service Leader.

939 W. Capital St.

The Mid-Winter Bible Conference and the Conference of Representatives of Bible Schools and Colleges of the United States and Canada announced by The Moody Bible Institute of Chicago to be held February 2-6 inclusive have been indefinitely postponed on account of the influenza epidemic.

The Interchurch World Movement has set as its task the raising of one billion dollars. The drive will be made April 21 to May 2nd. Different representatives of the movement put different interpretations on it. Recently a Methodist in New Orleans speaking as a representative of the movement, declared its final object to be doing away with all denominations. Now a Campbellite representative in the same city says: "The movement has no intention to dominate any one of the religions and nothing is more incorrect than the sometimes current impression that the movement will compel any denomination to give up a single tenet or belief," Dr. Allen declared. "The movement is being organized to carry out clerical, sociological and non-religious service for all denominations. It will be the means by which the denominations can rid themselves of such details and devote themselves entirely to teaching their religion."

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

Bro. Zeno Wall will be at our convention and will be on the program Thursday afternoon. His subject will be "The Answer of the Called." It will be a great hour and we are hoping that the hour shall mark the time when any young men and women shall take a public stand declaring themselves ready to serve anywhere the Lord shall call them. Be praying for this hour.

The Columbia Seniors report that they have organized another B. Y. P. U. at Foxworth. Mr. M. H. Barkley was elected president. That's the way we are to increase our number another 10 per cent this year.

West Point Juniors

Mrs. Spragins, the Junior leader, was called away so Mrs. C. R. Howard was elected leader, a few bits of the report just sent in. "The Juniors got together Christmas and filled 15 stockings for the poor, sick and shut-ins. Thanksgiving they sent out 7 lovely baskets of fruit to the aged invalids and shut ins. They were very enthusiastic and received a blessing." "We started out the first Sunday of the New Year by having the majority of the ones who had read their Bibles daily. We also have a study on the Bible each meeting. We are starting right in the beginning, naming the divisions, books, etc. Then we have sword drills on the parts we study." Fine.

Miss Audelle Alford will have the subject, "Magnifying the Group Captain's Work," at the convention. All group captains should be there. You will be a better officer afterwards.

A New One

The Cor. Secy., Miss Tressie Sutton, of the newly organized Senior B. Y. P. U. at the Baptist Orphanage, sends in the list of officers, Pres., Mr. Robert Long; Vice. Pres., Raymond McCartney; Sec. Pearl Cheek; Treas. Gertrude Hall; Group Captains, Jimmie Wells and Plummer Sanford. "We are all anxious to make our union the best possible. An A1 is our ideal."

Columbia Training School

The two B. Y. P. U.'s of Columbia Junior and Senior, spent the evenings last week in their annual training school. state secretary was conducting the work, which proved to be most successful. The Juniors met at six o'clock and for three quarters of an hour each evening studied the Junior B. Y. P. U. Manual. From six forty-five to seven fifteen the ladies of the church served lunch. The Juniors stayed for lunch sixty strong and after lunch went home to their "other" books. From seven fifteen to eight the Seniors studied the Senior Manual. Although a large part of the members of the Senior union have jobs and have to work nights we had about twenty-five each evening. The enthusiasm and interest in these meetings ran high. The presi-

dent of the Seniors, Mr. John Stringer, called a meeting of the program committee Thursday night and planned for definite work for February. Several results of the meetings are the Seniors completed its organization as required by the standard committees rearranged. Interest in daily Bible reading increased, larger extension work program and a better knowledge of the work acquired. The Junior Union divided into two unions, having outgrown itself in numbers, two Junior unions making possible the development of two sets of officers and committees. The division line was twelve years of age, all twelve and above went into Junior Union No. 2, all under twelve went into Junior No. 1. The number was about equally divided, giving about 2 to each union. The pastor, T. L. Holcomb, is in the work heart and soul and hopes to report three A-1 B. Y. P. U.'s for 1920. For 1920 beginning with this the first quarter there were on Friday night 29 Seniors to 19 Seniors to take the test on the two manuals.

Moss Point Seniors

Mr. A. J. Salazar, president of the Moss Point Seniors, reports that the members of the union subscribed \$1000 in the campaign. He says: "Our union is 100 per cent spizzierinktum, our aim is 100 per cent B. Y. P. U. for the Master. We are planning a B. Y. P. U. annual manual so as to promulgate the work of our B. Y. P. U."

We can but expect a great thing from a B. Y. P. U. with a president on fire for the work. We expect to hear from Moss Point again.

Order your books NOW for your study course Feb. 22-29. Remember there will be hundreds of orders going in and you want your books on time.

Mr. Roper the world's renowned sacred pianist, will be at the piano when we meet March 23-25 at Newton. Be sure to hear him. That alone will be worth the trip

Making the Quiz Interesting

One of the most interesting ways of conducting the review on our Bible readings for the week is for the leader to assign a week in advance different phases of the readings to different members of the union. That is, ask someone to come prepared to give the geography of the week's reading, another to give the names of the characters mentioned, another to give the prophecies or the miracles or the parables if the readings are in the New Testament, etc. This will give the members something definite in view when they read. It will not only help the weekly drill but will be an incentive to the members to read.

"I can't imagine what's the matter with me, doctor. 'I'm continually thinking about myself.'"

"Tut, tut! You must stop worrying over trifles."—Ex.

OCEAN SPRINGS

I have been on my present field three years and the outlook for work this year is most glorious. Many seem to think this a hard field, and in some respects it is, but there are some of the finest people down here to be found anywhere. Everybody has been kind and good to myself and family.

My churches were very much interested in the 75 Million Campaign.

I'm sure the other country pastors join me in welcoming Bro. R. B. Gunter to the country.

May all work and pray together for the glory of God.

Fraternally,

L. I. THOMPSON.

They were playing charades at the party. "And my whole," concluded the leader of the game, "is the name of a precious stone, the first letter of which is M, and—"

"Emerald! Emerald!" shouted Jones, not giving any one else, in his excitement at his discovery, a chance to speak.—Harper's Magazine.

CANCERS CURED AT KELLAM HOSPITAL

1617 West Main St., Richmond, Va.

It is known, beyond a doubt, and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, x-Ray, radium or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

"I Wasn't Getting an Egg—Now Get 10 a Day"

"I received your 'More Eggs' Tonic and started giving it to my hens. I wasn't getting an egg; now I am getting 10 a day." So writes Mrs. Ernest Campbell, of Mineral, Va.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. Reefer's 'More Eggs' is a scientific tonic that revitalizes the flock and makes the hens lay all the time. 'More Eggs' will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens 'More Eggs'. The results of a few cents' worth will amaze you.

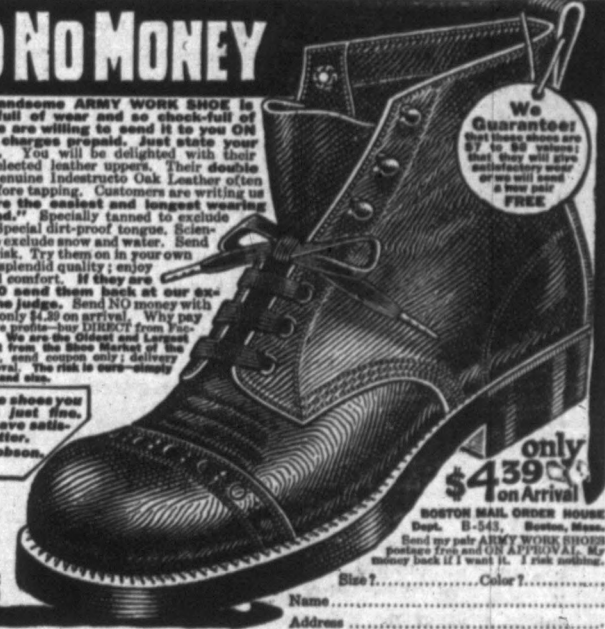
If you send \$1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of 'More Eggs'—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Missouri, guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

SEND NO MONEY

This sturdy, handsome ARMY WORK SHOE is built so solid full of wear and so check-full of comfort that we are willing to send it to you ON APPROVAL all charges prepaid. Just state your size—that's all. You will be delighted with their splendid, soft, selected leather uppers. Their double thick soles of Genuine Indestructo Oak Leather often wear one year before tapping. Customers are writing us daily: "They are the easiest and longest wearing shoes I ever had." Specially tanned to exclude barnyard acids. Special dirt-proof tongue. Scientifically treated to exclude snow and water. Send for a pair at our risk. Try them on in your own home; note their splendid quality; enjoy their 6-toe blessed comfort. If they are not worth \$8.50 send them back at our expense—you be the judge. Send NO money with this coupon—pay only \$4.50 on arrival. Why pay \$1.00 or \$2.00? Save profits—buy DIRECT from Factory Headquarters. We are the Oldest and Largest shoes selling Direct from the Shoe Market of the World! Remember, send coupon only; delivery FREE and on approval. The risk is ours—simply send us your name and size.

Kind Sir: The shoes you sent me were just fine. You couldn't have satisfied me any better.
M. E. Robson,
Bellevue, C.

Your Opportunity to Buy Direct from the Shoe Market of the World



only \$4.39 on Arrival

BOSTON MAIL ORDER HOUSE

Dept. B-543, Boston, Mass.

Send my pair ARMY WORK SHOES postage free and ON APPROVAL. My money back if I want it. I risk nothing.

Name Color
Address

MISSISSIPPI COLLEGE

FOUNDED IN 1826.

Has graduated hundreds of men and educated thousands. Installing fine lighting system and deep well furnishing pure water.

A Faculty of Specialists. Firm discipline. Greatest care of moral condition of men. Board on co-operative plan. Self Help Club will be re-established.

Apply for catalogue,

J. W. PROVINCE, President

Clinton, Mississippi

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all other notices will cost one cent per word, which must accompany the notice.

MRS. ELIZABETH LOFFIN

Again, Death, the Grim Reaper, has invaded our society and claimed one of our members, Mrs. Elizabeth Loffin. Grandma Loffin as we loved to call her was born August 30, 1832, died December 22, 1919, age 87 years and four months.

What a loving wife God gave her, and what a beautiful life she made it. Full of modesty and humility, she set us an example that we as a Union would do well to follow.

In 1848 she married L. P. Loffin and a few years later gave her heart to God and all her long life trusted Him with childlike faith, and when called home was ready.

Three children and a number of grandchildren mourn her going, but weep not as those without hope, she has only gone a little way ahead to be with the Savior and to wait your coming.

MRS. BIRGIE TATE
MRS. FANNIE BRANCH,
MRS. ANNA TURNER.

MRS. ANNIE RUTLEDGE.

On January 4, 1920, the spirit of Mrs. Annie Rutledge, of Greenshaw, Miss., took its flight from its temporal home on earth, to its abiding place with God in Heaven. Mrs. Rutledge had been in ill health for some time, but she had learned in whatsoever state she was, to be content. Though physically weak her faith was strong in the Lord. She leaves to

mourn their loss, a husband, a son, many relatives and friends. The grave for her had no sting because her life was hid with Christ in God.

C. S. WROTEN.

MRS. E. A. SCOTT.

At an early morning hour, January 12, 1920, death entered the happy home of Bro. E. A. Scott and claimed the most estimable wife and mother, Mrs. Lula A. Scott.

She was indeed a choice spirit. As a wife she was so true, helpful and companionable. As a mother affectionate, self-sacrificing and wise. As a friend, she was sincere, inspiring and ever true.

How beautiful has been her life. She lived it well. How blessed has been her home with such an ideal wife and mother.

She was born in 1860, was converted in July, 1874, and baptized by Rev. J. Jasper Green into the New Zion church, of Copiah County. In September, 1879 she was married to Bro. E. A. Scott, Rev. R. H. Purser, then her pastor, performing the ceremony. To them were born four sons and six daughters, nine of whom, with the good father survive her. It was her happy privilege to live to see her children develop into men and women with strength of character, and active Christians, making good in life and worthy of her love and sacrifice.

In the fall of 1907 with her family, she moved from the New Zion community to Crystal Springs, and in February, 1908, united with the Crystal Springs church, of which she was an active member at her death, and from which the funeral services were conducted by her loved pastor, Rev. J. P. Harrington. Her remains were gently laid away in the New Zion cemetery to await the resurrection of the righteous dead.

To her loved ones our hearts go out in love and sympathy and with them we shall look forward to that happy time, when with her and other loved ones we shall meet again.

Her brother and friend;

W. G. SUMRALL.

MRS. J. J. BERRY

On December 5, 1919, while visiting in the home of her son, Mr. Sam T. Berry, the precious soul of Mrs. J. J. Berry entered its eternal home.

She was 73 years old last September. Maggie Bishop was married to J. J. Berry in 1867, with whom she lived in happiness until his death several years ago. She now goes to join him again and her four dear children who have preceded her. She joined Strong River Church, in 1866, in which she lived an active Christian life until her death. She leaves seven children, a number of grandchildren, together with many friends to mourn her loss.

Mrs. Berry was a quiet and pleasant woman. Every one who knew her learned to love and esteem her as an

excellent hospitable, Christian character. Her going was indeed sad to her many loved ones and friends here below, but a joyous gain to her and "precious in the sight of the Lord."

Her body now sleeps in the Strong River cemetery. Blessed be her memory. May we all live in Christ so as to meet her again in our heavenly home.

Respectfully,
N. J. LEE, Her Pastor.

Whereas, the Brooksville W. M. U. No. 2, has been called upon recently to give up one of its members, Miss Mary Love Madison;

And whereas, we feel that, in the death of this earnest Christian character, we have lost one of our most loyal and efficient members, whose example we shall strive to emulate and whose memory will ever be a benediction to each member of the W. M. U.;

Therefore, Be It Resolved, That we extend to her bereft family our deepest sympathy, that a copy of these resolutions be furnished the family and a copy sent to the Brooksville News and the Baptist Record for publication.

MRS. A. G. WILKINS
MISS A. MEEKS,
Committee.

KOSCIUSKO ASSOCIATION

There are some signs of progress among the churches of this association. As a result of the campaign last summer some twenty-five Attala county churches adopted the budget system of finances, and where the pastors show an interest in operating the plan, it is proving very satisfactory.

A number of our country churches are pastorless. Some of the stronger ones have formed a cooperative group, centering about McAdams, situate of the agricultural high school, and are endeavoring to locate a pastor there. This field can give a pastor \$1600, and a home. Mr. Louis Gowan, McAdams, is chairman of the pulpit committee.

Pastor C. T. Davis and his McCool church, are nearing completion of a handsome, modern, brick church house costing about \$12000. When completed it will be the most up-to-date church plant in the county. Great credit is due the wide-awake woman's society of McCool church for the consecrated zeal with which they have assisted in their building enterprise.

McAdams, Williamsville, and Yockanookany churches also contemplate erecting new church buildings the coming summer, or as soon as weather conditions will permit.

Kosciusko First church, though very conservative, is really making progress. For the first time in her history, she went to full time last year, closing the year with all bills paid, and a balance in the treasury. In the 75 Million Campaign she over-subscribed her quota with hilarious enthusiasm. She then increased the pastor's salary substantially and administered a generous Christmas "pounding."

The building of another Sunday school annex is contemplated in the near future. As a symptom of "growing pains," more Baptist Records are taken and read, than ever before.

BITTER TASTE
SOUR STOMACH

Pills and Strong Medicine Made This

Lady's Troubles Worse, But

Thedford's Black-Draught Im

proved Her Appetite and

Took Away Her Bile.

Nancy, Ky.—Mrs. Cora Waddle, a resident of this place, gives out this statement: "I have taken Black-Draught and found it to be the best liver medicine I ever used. It has just been fine for indigestion, sour stomach and a bitter taste in the mouth."

I used to get bilious and constipated and had to take something. Pills and other strong medicines would only tear my stomach up and leave me in a worse fix than before taking. I began to have sick headache.

After learning of Black-Draught I took it and was cured of sick headaches. One or two doses a week, or a pinch after meals, kept the bowels open and took away all bile. I have a good appetite, due to my use of Black-Draught."

If your liver is not acting properly you may suffer from such symptoms as headache, biliousness, constipation, indigestion, etc., and unless relief is obtained serious trouble may result.

In its 70 years of successful use, Thedford's Black-Draught has been found to relieve these ailments and stimulate the liver to do its work. At all druggists.

Comb Sage Tea in
Faded or Gray Hair

If Mixed With Sulphur It Darkens
so Naturally Nobody
Can Tell

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says, everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful.

Big Salary FOR YOU

The Government or business concern will start YOU on \$1,100.00 to \$1,500.00 a year as bookkeeper or stenographer—this we guarantee—or \$2,400.00 to \$5,000.00 as accountant when we train you. Thousands of positions to be filled. By a new method, endorsed by business men, we will train you by mail or at our office within half usual time. Three hundred thousand Draughton-trained have made good. Clip and send this notice for particulars. Address: Draughton's College, 210-K, Nashville, Tenn. Stewi-22

Count Fifty! Pains
and Neuralgia Gone

Instant relief! Rub this nerve torture
and misery right out with
"St. Jacobs Liniment"

Rub this soothing, penetrating liniment right into the sore, inflamed nerves, and like magic—neuralgia disappears. "St. Jacobs Liniment" conquers pain. It is a harmless "neuralgia relief" which doesn't burn or discolor the skin.

Don't suffer! It's so needless. Get a small trial bottle from any drug store and gently rub the "aching nerves" and in just a moment you will be absolutely free from pain and suffering.

No difference whether your pain or neuralgia is in the face, head or any part of the body, you get instant relief with this old-time, honest pain destroyer—it can not fail.

FOR THE HAIR

To make it soft, fluffy and free from
dandruff use

TETTERINE

60c at your druggist's or from the
SHUPTRINE CO., SAVANNAH, GA.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

TRY RENWAR FOR RHEUMATISM

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from **WARNER DRUG COMPANY, NASHVILLE, TENN.**

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

HOW ABOUT YOUR SALARY?

Men and women trained for business here earn and save more money, and many have big salaries and incomes. What thousands have done and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. **MEMPHIS BUSINESS COLLEGE, MEMPHIS, TENNESSEE.**

Piles Cured in 6 to 14 Days

Druggists refund money if **PAZO OINTMENT** fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

THE NEED OF OPPORTUNITY SCHOOLS IN MISSISSIPPI

Jackson, Miss., Jan. 19.—A survey of the public schools of Jackson, undertaken by the Mississippi Mental Hygiene Commission, results in demonstrating the need of special training facilities for dullards and feeble-

minded children. Children of these classes, who lack, by nature, the kind of imagination which enables them to profit by ordinary public school instruction, are a hindrance to the progress of normal children. In addition to this, the school itself is an intolerable nuisance to the ill-equipped child. None of us enjoy trying to do things we do not understand.

In the survey of Jackson schools, the commission reports finding, actually in school, fifteen feeble-minded white children, besides an equal number who are of border-line intelligence. In addition to these, Doctor Haines, who did the work for the Commission, found eight other feeble-minded children either at home, or in State schools for the Deaf or the Blind. There were in the schools at the times of these examinations 1555 white children. Somewhere near one per cent of the school population of Jackson, it seems safe to say, are so defective in mental ability by natural endowment, that the only hope for them in an educational way consists in some special manual training. They cannot learn from books. If an occasional one should learn to read, his ability to read would be of no use to him, because he cannot get ideas from the printed passage, nor can he learn to convey ideas through writing.

There is an urgent need in the City of Jackson for special opportunity schools, in which these and other children could be taught how to do things with their hands, and thus be made as nearly as possible useful members of society. Some of them are so handicapped, they can never be made useful. They should be sent to a State institution for the care of the feeble-minded. But for some of the higher grades of feeble-minded children, and for others whom we call dullards, the opportunity school should be provided, as part of the public school system.

What Jackson is thus shown to need, is undoubtedly needed in every city, and in most of the consolidated schools of the state of Mississippi. A special room, where these very specially handicapped children could receive the special sort of training for which they are endowed, would prove a boon, not only to them, but to the normal children, and to the teachers of the schools. The teachers of these handicapped children must be specially trained. Their minds open up so slowly, and in such devious ways, that their teacher must have made special study of such minds, in order to do her work well. There is no question, however, that the investment in such a special teacher would prove a great benefit, by making the handicapped children more nearly self-supporting; and, also, by facilitating the education of normally endowed children. Such special facilities for training the handicapped are almost as important as is better pay for teachers.

TWENTY-FIVE MILLION DOLLAR DRIVE OF THE ANTI-SALOON LEAGUE OF AMERICAN

The passage of the constitutional amendment providing for national prohibition will have a serious effect upon the campaign for funds with which to maintain the Anti-Saloon

League. It should not do so however, for the crisis of the fight against liquor interests has not passed and that the liquor question will be in politics to a large and greater extent than ever before because hereafter it will be on a national scale. They will spend millions of dollars. They offered Chas. Evans Hughes \$150,000 and he refused to champion their cause. They took a signed check to William Howard Taft telling him to fill it in for the amount he wanted to represent their case before the courts. He told them they could not put money enough on the table to get him to go before the courts with their case.

There will be multitudinous suits testing the laws. The liquor interests are behind the effort to defeat ratification of Woman Suffrage. The Anti-Saloon League, National Woman's Christian Temperance Union; the Ministers and Sunday school superintendents now have the biggest task in their history in moulding public sentiment where it is weak and maintaining it where it is already strong. The brining about of National Prohibition has been fought out in the courts, and the liquor interests will not permit Prohibition to become the sovereign law of the land and the enforcement Act to prevail without resort to many more lawsuits either to knock out the amendment and act, or to render it inoperative. The illicit bootlegger and "bottlegger" must go.

I accepted the county chairmanship of the campaign at the last hour and had to be away three days last week and been laid up from a fall all this week. Will the people please respond liberally to the canvassers? Clarke County's quota is \$2,700.

W. H. PATTON,
County Chairman.

Shubuta, Miss., Jan. 21, 1920.

SHANNON-NETTLETON-OAK HILL

A few notes from our field should have been sent earlier.

Our churches at Shannon, Nettleton and Oak Hill at Brewer all met their apportionments to the campaign. Shannon going \$1,400 above with an apportionment of \$7,500. Nettleton also went over some. They have just recently completed their new church. Oak Hill is preparing to build a new church house also. We look forward to a brighter day in all our Lord's work.

Blessings on you and the Record.
Your brother

CHAS. NELSON
P. S.—They are constantly remembering us in a kindly way.—C. N.

MOTHER'S ALLY

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be immediately sent you free.



PARKER'S HAIR BALM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair—50c and \$1.00 at druggists. H. L. Parker Chem. Works, Patchogue, N. Y.

HINDER CORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 25c. by mail or at druggists. H. L. Parker Chemical Works, Patchogue, N. Y.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright



Get a 25c. Box.

Relief from Malaria



This tasteless tonic seldom requires over three days to break up malaria chills. In thousands of homes it is always kept on hand. Try a bottle.

The Doctors' Prescription
60c at All Dealers. C-161

SWAMP CHILL & FEVER TONIC



NUXATED IRON

"To help make strong, keen red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as former U. S. Senator and Vice-Presidential nominee, Chas. A. Towne; United States Judge G. W. Atkinson of the Court of Claims of Washington; Ignace Jan Paderewski, Premier of Poland and master pianist; Former U. S. Senator William E. Mason, and others. Nuxated Iron is dispensed by all good druggists everywhere.

East Mississippi Department

By R. L. RELAND,
Philadelphia, Mississippi

IN THE PUBLIC SCHOOLS

The Germans had a maxim that "whatever you want in the nation put it in the schools," and all the world has learned from a costly and sad experience that there is much truth in the old German maxim. They put Kaiser worship in their schools and they died by the millions for their god, the kaiser.

Our rising generation is a rule is largely different from the passing generation. They are less stable, less moral, more pleasure and folly mad than they. I have been trying to reason out the why of this condition. I believe I have solved the riddle, and it is found in our present day school books.

I have recently secured and read with pleasure some of the old school readers of fifty years ago—the readers our parents had in school: Goodrich's, McGuffey's, Sander's Readers. The reading matter is solid and true and with a good moral, and many of them religious and tells of faith in God. As I read I was made to exclaim: "It is not strange that our parents were honest, moral and religious, for here is the matter that was put into the character."

Then I picked our present school reader. As I read I was amazed at the shallowness, the fickleness, the really untruthfulness of the matter they contained. Fairly stories, ghost stories, myth and fiction galore, but scarcely a poem or a prose production that set forth morality or Godliness. "Here," I exclaimed, "is the chief cause of the present day delinquency among our young people."

A glimpse into our books on the sciences shows us that the trend of teachings is to create a doubt of God. The creation story while not denying it, is taught in a way that causes one to get a conflicting opinion in the book teaching and the Bible teaching, thereby infidels are coming back from our schools. So again the school books are tearing down the great basis upon which the stability of our homes, nation and churches stand.

NOTES AND COMMENTS

The only church in Neshoba county where every member signed a pledge card was Hope Choctaw Indian church. This church has 12 members and secured 20 pledges amounting to \$180.50. Rev. Ede Willis is its pastor.

There are eight Baptist churches among the Choctaws of this part of the state with about 500 members. There are six preachers among them as follows: Ed Willis, W. M. Jimmy, Scott York, Tom Conby, Bart Gibson, Thomas Chitto. Missionary J. E. Arnold is with Calvary Church at Union.

The U. S. Government is building two or three good schools for the Indians. One is nearing completion at standing Pine, Leake County. Another will be built near Hope, Neshoba county. Now, these Indians are nearly all Baptist. We must see to

it that the church conditions are up to the school conditions or else there is danger of Catholic work among them.

Bro. N. T. Tull, of Jackson, was with the church at Philadelphia in a get-together meeting last week. A good time was had.

Rev. C. E. Dearman has accepted the pastorate of the Baptist church at Delhi, La. A good pastor leaves our state.

Rev. Rushing of Clarke Memorial College, went to Dixon Saturday and Sunday and preached. This church is without a pastor since Rev. E. C. Hendrick resigned to become an associational missionary.

Rev. Winstead of Newton preached for the church at Little Rock Saturday and Sunday.

LIQUOR'S ANNUAL TOLL

Question: What is the amount of money spent by the consumer on intoxicating liquors, and how far would it go toward paying the interest on the national debt?

Answer: President Emeritus Elliot of Harvard states that the annual liquor bill to the consumer is \$2,200,000,000. The treasury department says that the interest on the national debt is approximately \$700,000,000 a year on a principal of about \$16,000,000,000. The amount of money spent on liquor would not only pay the interest on the national debt, but would reduce it more than a billion dollars a year.

Some church members consumed their part of this \$2,200,000,000. Add the loss of inefficiency in labor capacity to make money, cost of courts, jails, penitentiaries, insane hospitals, poorhouses, etc., all more or less the result of liquor consumed and it doubles or trebles the cost of consumption.

The liquor interests are organized in twenty-four states and are hard at work to defeat National Constitutional Prohibition, with headquarters in New York. They boast that they have one billion dollars at their disposal to undermine and disannul the Eighteenth Amendment. If that is so let's finish our job thoroughly.

I do not know what Mr. Elihu Root gets to fight their case but Mr. Chas. Evans Hughs turned down their check for \$150,000. Mr. Edward I. Edwards was elected governor of New Jersey on a "wet" platform as a liquor democrat and he was congratulated on his election by President Wilson and his secretary, Mr. Tumulty. The liquor interests will undertake to nominate a "wet" candidate for president on a "wet" platform. Chairman Cummings seems to be trying to boom Mr. Edwards for the place.

The "Liquor Interests" have published in the New York papers that prohibition in Mississippi was "on its last legs" and that the sentiment in the state was in favor of repealing the prohibition laws. This is a gross injustice to our state and the best way to counteract same is to go "over the top" in the drive for funds, so that we may show the world that Mississippi believes in enforcing the laws and in killing forever the liquor traffic.

W. H. PATTON.

ROOM NEEDED AT STATE SANATORIUM

The following letter was written to Dr. Boswell, the superintendent of the Tuberculosis Sanatorium by a woman in Mississippi who has waited for fourteen months in an effort to secure admission into this place of refuge and healing. Surely help is needed speedily for others have waited even longer than she.

"Dear Doctor:

"How terribly despondent I've grown over my application of about 13 or 14 months ago for an admittance in your hospital. Do try to do something to regain my health. You can never understand how disappointed nor how I feel. Notwithstanding the condition of health but the many undertaking I've encountered seeking, yet not find any relief. Having been reared, as you know, a poor honest working girl. Bye and bye marring a man I loved, only having three years and seven months lived together when his life was taken from effect of flu, leaving me helpless, penniless with a girl baby six months of age. My father being old, no brothers to care for me, so if you can solve any way for correcting my worn out body and troubled mind. I wish you would kindly let me know what arrangements our Mississippi T. B. Institute could do for patients in my standing. Hoping to hear from you in a few days.

Feeling hopeful of a brighter day.

"I remain sincerely,

"_____"

DEDICATION OF PELAHATCHIE BAPTIST CHURCH

Sunday, January 25, was the time the house of the Pelahatchie Baptist church was dedicated to the work of the Lord. A small indebtedness had been hanging over for some months after the completion of the building. Partly as a result of our recent Campaign this debt was wiped out and plans were made for the formal setting apart of the home for the service of the Master.

Dr. Zeno Wall of Clinton preached at the morning hour in his usual great way, setting forth the spiritual work of the church. Despite bad weather a goodly number were present. The message was uplifting, and brought great joy and help.

Dr. P. I. Lipsey led the prayer of dedication amid the tears and rejoicing of a grateful and sacrificial people.

The legal paper was burned by the deacons, thanks were extended to the bank for handling the notes and Dr. Lipsey spoke concerning the history of the movement and the signal victory.

Dr. Lipsey preached at night on the one condition of church membership, that of knowing Jesus personally. The message was a glowing exposition of a difficult passage, all appreciated the sermon very much. We all rejoice in the visits of Drs. Wall and Lipsey and Mrs. Lipsey.

"The human anatomy is a wonderful bit of mechanism," observed the Sage.

"Yes," agreed the Fool. "Pat a man on the back and you'll make his head swell."—Cincinnati Enquirer.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

The Monthly Religious Scrap Book 1000, or more, great Selections from the entire religious press of the world, printed on best paper, 12 books, all for \$1. Money back if not pleased. THE CO-OPERATIVE PUB. CO., Kirkwood, Mo.

A Pretty Face should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.



If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

WINTERSMITH'S CHILL TONIC

Sold for 30 Years. FOR MALARIA, CHILLS AND FEVER. Use a Fine General Strengthening Tonic. At All Drug Stores.

Use MURINE Night and Morning Keep Your Eyes Clean - Clear and Healthy Write for Free Eye Care Book Murine Co., Chicago, U.S.A.

Only One "BROMO QUININE" To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

CAPUDINE It's Liquid No Acetanilide Relieves Quickly GRIPP-ACHES BY DOSE AND IN BOTTLES - 10', 30' & 60'

NEWS IN THE CIRCLE

MARTIN BALL.

Pastor Theo. Whitfield, of McComb, writes "656 people signed cards here in the First church campaign for the 75 Million. The church was apportioned \$40,000 and went to \$50,000. For the fourth time the church increased the pastor's salary. This time by \$600 for the new year."

Last Sunday was a fine day with the Clarksdale Church. A record breaking day in the Sunday school. The largest attendance in the history of the church. The superintendent of the Home Department rendered the best report ever. 100 in this Department, most of the shut-ins studying all the lessons, and making an offering of \$24.00 for the quarter. A splendid young lady united with the church.

The meeting house of the Clarksdale church is now under cover, and the plasterers are nailing on the lathes. If we had a little more money we would soon be in.

Rev. J. M. Walker of Lexington, Ky., has accepted a call to the pastorate of the church at Aberdeen, and will begin his work April 1. The pastor's home has been overhauled and painted. His salary will be \$3000.

There was held at McKenzie, Tenn., last week, an interesting Bible Institute. Some prominent ministers were present among the number were Rev. L. C. Riley, of Trezevant, Boyce Taylor of Murray, Ky and Fleetwood Ball of Lexington. These addressed the Institute twice each day.

Refreshing news comes from Rev. W. E. Farr concerning his wife. The physician at Phoenix, Ariz., has decided that she has no tuberculosis, only asthma and bronchial trouble. She is much relieved since going to Phoenix. The entire brotherhood is rejoiced to learn this. Bro. Farr will be at home in a short while.

The First church Millen, Ga., has secured the services of Rev. W. D. Hubbard of Lafayette, Ala. He is now on the new field.

We are grieved to learn of the serious sickness of Dr. Geo. H. Crutcher, secretary of Missions in Louisiana. May he soon recover to carry forward the important work he has so successfully prosecuted for several years.

The "News in the Circle" man made a mistake last week. He stated that the Hollandale church gave pastor Fuller \$155.00 which should have been \$120.00. The salary was raised \$500.00 instead of \$200.00. We regret the mistake and will try to do better next time.

There is to be held a Country Church Conference at the Baptist University, Shawnee, Okla., the first of March. Drs. J. B. Gambrell, A. T. Robertson, V. I. Masters and Missionary, J. R. Sanders of China, are among the speakers. The introductory note on the program says that this conference is the answer to the challenge of the Interchurch World Movement. There need be no fear but that the answer will be right.

A splendid meeting has just closed at Marble Hill, Mo. Dr. W. H. Setzer of Carathersville, did the preaching. 58 conversions and 21 joined by let-

ter. Pastor B. M. Shaclette and his church are rejoicing.

The Mormons have made arrangements with some publishers to print and bind Bibles that at first glance resemble those in general circulation. Inside at convenient places, additional chapters and verses are inserted together with notes on Mormon doctrines. The Word and Way, of Missouri, warns its readers against the fraud.

The Second Avenue Church, Dallas, Texas has called Rev. A. L. Johnston to the pastorate. He accepted and has resigned at Garland, Texas.

Dr. F. H. Farrington, who recently resigned the pastorate of the First Church, Jackson, Tenn., has been elected superintendent of missions for the Birmingham Association.

The church at Campbellsville, Ky., has called Rev. W. W. Horner of Louisville, as pastor and he will enter upon his new work March 1.

Secretary F. M. McConnell, of Oklahoma, says: "The greatest effect of the campaign is the increased enlistment of our people, the increased spirit of cooperation, and the enlargement of vision in the minds of many Baptists in the state." This could possibly be said of all the states.

Evangelist T. O. Reese of the Home Board closed a great meeting recently at Ashland, Ky., at the close of the first week there had been 70 additions. Great crowds gathered at every service. Pastor W. C. Reeves is rejoicing.

Rev. A. R. Willett of West Point has accepted the flattering call to Shubuta. A good pastor and church have met.

Rev. L. C. Kelly of Campbell, Ky., has accepted the urgent call to the Pineville, Ky., church and is now on the field.

TO ALL LOVERS OF HUMANITY:

The Anti-Saloon League of America have on a World Prohibition movement. This campaign is to raise \$25,000,000 for law enforcement, Pan-American and World-wide Prohibition, the drive beginning on January 16th and continuing through the 30th, 1920.

It was thrown on me at the last moment to look after the movement in this, Clarke County, and I am laid up from a fall. Some cards have been sent out. Please see that our county comes up with her quota—\$2,700—do your level best when you are asked for a subscription to the drive.

W. H. PATTON,
County Chairman.

Shubuta, Miss., Jan. 20, 1920.

GEORGETOWN, MISS.

On the night of January 14th, the good people of Georgetown visited our home and gave us a glorious good pounding. Many of the Methodists participated. Our appreciation cannot be expressed in words.

The church believes it has entered upon a year which shall prove the greatest of its history. May the Lord grant our expectations.

MR. AND MRS. N. J. LEE

Charity Collector—Have you any particular use for your old clothes?
Citizen—Sure. I'm wearing them.
—Baltimore American.

KNIGHTHOOD IS IN FLOWER

(Tessa W. Roddey)

Yes, knighthood is in flower in the South.

Men have voted "keep our women in the home."

There are many sheltered places

For a woman's arts and graces,

And with chivalry so noted,

Southern men have thought and

voted:

"We will keep our women for the home."

Yes, knighthood is in flower in the South,

Where all chivalry and knightliness has grown,

Grown from olden golden days

Grown from olden golden ways.

And like Southern men, long noted,

They have risen, and have voted:

"We wish to keep our women for the home."

Yes, knighthood is in flower in the South,

And the majority of women in the homes

Give praise to Alabama

Who amid the suffrage clamor,

Furnished men with pride of race,

Who with chivalry and grace

Voted, "We will keep our women for the homes."

Yes, knighthood is in flower in the South,

And the old fashioned women in the homes

Send praise to dear old Georgia,

Who amid the suffrage "jaw-jaw",

Furnished men with kind intent,

Who turned down that wild amendment;

And said, "We want our women for our homes."

Yes, Knighthood is in flower in the South,

And the women in the Mississippi homes,

Feel hope and faith so great

That the men of this good state,

Will endorse the legislation

Made by God in His creation,

And vote to keep the women for the homes.

BUT WHAT'S IN A NAME

Now that the nation is dry, an enterprising dopeologist has compiled the following for the benefit of the disconsolate "wets": Rye, N. Y.; Bourbon, Ill.; Green River, Ky.; Cili-quot, Mo.; Champaign, Ill.; Brandy Keg, Ky.; Brandy Camp, Pa.; Brandy City, Cal.; Port, Okla.; Sherry, Tex.; Brandywine, W. Va.; Ginn, Miss.; Wine, Va.; Tank, Pa.; Booze, Tenn.; Drinker, Pa.; Aqua, Va.; Vichy, Mo.; and Lithia, Fla. Take your choice.—The Wheeling Register.

"I know a man that has been married thirty years and he spends all his evenings at home."

"That's what I call love."

"Oh, no, it's paralysis."—Cornell Widow.

She (to dentist lover)—Mother will not believe that I come here about my teeth so often.

He—I will send her a bill tomorrow.—Boston Transcript.

160 HENS—1500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time. Get ready now and make big profits out of your hens this winter.

If you send \$1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Missouri, guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

Conphoro Water

Has been used with great benefit for the past thirty-four years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

Lebanon, Ky., May 5, 1918.

Mr. John Hoerr,
St. Louis, Mo.

Dear Sir:—After three years untold suffering in bed flat on my back, and four years in one room, I began taking your treatment—Conphoro Water.

After taking three bottles, I am now in the best of health, as you can see from my photograph. I am again on the road selling goods, and can never say enough in favor of the Water, for its use saved my life.

Your friend,

W. K. VOWELS.

Conphoro Water is not a mineral water, but a medicine. For full information, address,

John Hoerr,

1616 Pine St. ST. LOUIS, MO.

TETTERINE Complexion Worries End

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggists or from
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for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.

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Mississippi's Best Store

BOYS Clear Your Skin
With Cuticura
All druggists Soap 25c
Ointment 25c & 50c, Tal-
cum 25c. Sample each
free of "Cuticura,"
Dept. N, Boston.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAS IT

In the spring of 1893 I was attacked by Malarial and Inflammatory Rheumatism. I suffer as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bed-ridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't get a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 475-F Gurney Bldg., Syracuse, N. Y.
Mr. Jackson is responsible.

Above statement true.

OTHER THINGS IN ITALY

Yesterday I wrote you a letter on the Italian Baptists, and intended to give this day to Rome; but a slight indisposition has vetoed by program, and I will spend the time in telling you of several other things I have come in touch with in this interesting country.

There are some difficulties here to mission work and especially to Baptist mission work, that I was not prepared to find. Of course there are in Italy the usual obstacles that you find in other countries, sin, unbelief, prejudice, superstition, vice and godlessness. Perhaps Italy has more than her part of these. In the matter of superstition she certainly has the lion's share. But I expected to find all of these. What I did not expect to find is a dread of water. In the Southern part of Italy, I am told, there are tens of thousands (the one who told me said hundreds of thousands) of people who never in all their lives took a bath. When I expressed my doubts of the accuracy of a charge so earthy I was solemnly assured of its undeniable truth. Of course it is not true of all classes in that beautiful part of Italy. But Baptist work here is not yet reaching many of the upper sections of society; and you can easily imagine the feelings which the sight of an immersion creates in the minds of a family that dreads a bath tub as it would a temporary burial. Add to this unnatural fear of water the systematic work of priests in spreading among the people gruesome stories as to the effects of immersion on young women and others, and you have a condition to which our ordinance, so beautiful to us, does not appeal. We have many converts who simply can not be induced to be baptized.

You are a little surprised at this. Well, the common people of Southern Italy have not had a fair chance. Until within the age of men now living they have been treated by their local nobles as existing only for their masters. I was in one town down

there where it was the recognized right of the great man to have unmentionable privileges with every bride of the community; and this right continued down to about 70 years ago! I was told that this infamous custom was not confined to one locality. Of course it no longer exists in any part of free Italy, but that it could have been and could have come down almost to our day is a monstrous fact and reveals in what light the common people were held.

It led me to make careful inquiry into another fact; and I was assured that the domestic life of the common people is exceptionally good and pure. Faithfulness is the all but universal rule; and, should a peasant's home be violated, he settles accounts with a dagger. The unwritten law of the community recognizes this as the due and proper penalty, and so the matter ends. Those who know, feel that there is a pure and genuine substratum of character in the common people of Southern Italy that is the hope of the nation.

The people of this same section are very religious and, in places, are quite fanatical. In the northern part of Italy infidelity has eaten deep into the heart of the common people. An unbelieving and atheistic socialism has gained wide acceptance among the laboring classes and others. And religion, both Catholic and evangelical, has withered before it like green grass under the sirocco's hot breath. But Southern Italy is still religious. Our own work is most prosperous in that section, and it is down there that we meet with most opposition. Some of our people have been killed by fanatical mobs, and the burning of a Bible before the door of the cathedral of Matera is a fact of comparatively recent history. Violent persecution is perhaps a thing of the past, but this is by no means certain; and a little persecution might do our cause good. It has worked well in the past.

At Matera I had the pleasure of looking into some of the "homes" of the ancient cave dwellers, and into other like homes of cave-dwellers not so ancient. That city is located on a vast mountain rock, the sides of which, from the remotest past down to the present, have been excavated for dwellings for the people. The original excavations were mere holes in almost inaccessible places on the side of a mountain that is opposite to one on which the present city is situated. Those who crept in and out of these holes, like wild animals, were conquered by the Greeks eight centuries before Christ, and at that time, it seems, the present city of Matera was founded. The ancient life and customs continued in the new city, and are there unto this good day, twenty-eight hundred years after the invasion of the Greeks. The houses are dug out one above the other, from near the bottom of the mountain to its top. The side of the mountain is not precipitous and a little street or path runs in front of each tier of houses. The front of a great many of these houses is good masonry and one imagines that the whole house has been built. But not so. Behind this front of masonry are merely the excavations in the original rock. But a great many of the excavations have no ar-

Eggs Paid the Pastor

Mrs. Lena McBroom, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42 1/2 dozen eggs last week, set four dozen, ate some and had 1 1/2 dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay.

If you send \$1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Missouri, guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge of lovely Scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful, full color scriptural illustrations. Each monthly page carries one of these Scriptural illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject the Sunday School lesson, Scripture reading and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200 Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002.

The price of these calendars is 30c and they are very cheap at the price, but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, Commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing mention this paper.

You May Read the Christian Herald HALF PRICE

8 Weeks at
THE CHRISTIAN HERALD is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers) to the million mark (representing 5,000,000 readers) by making an irresistible half price trial offer. Now subscribers may have the next

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and hundreds of other wonderful features, all now available to new subscribers at half price. The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity.

It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers is the Christian Herald's goal. 25 cents in coin or stamps sent now (let the Christian Herald risk) is guaranteed to give you more and better literature than you ever could get the same possible. Address The Christian Herald, 14 Bible House, New York.

Freckles

are "as a cloud before the sun" hide your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S FRECKLE CREAM

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by Stillman with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free trial.

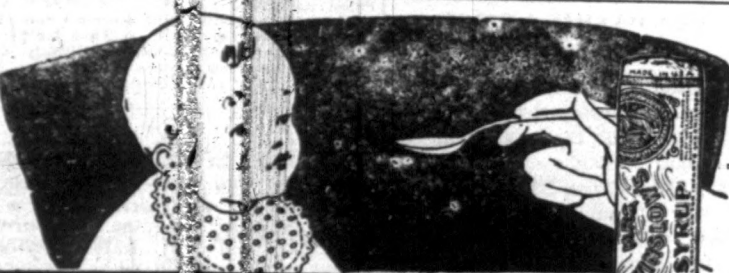
Wouldn't That Be Fair? Consider many of the best and most desirable skin preparations are sold to the public. Stillman's Freckle Cream is no exception. It is sold by all druggists. STILLMAN'S FRECKLE CREAM, Dept. 39, Aurora, Ill.

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Grove's Tasteless Chili Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strength ening, invigorating effect. Price 50c



Pleasant To Give — Pleasant To Take

Thoughtful parents are having most gratifying and astonishing results by using this safe, agreeable preparation which quickly stimulates baby's digestion and regulates bowel movement. It is a fact that babies and children like to take

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

A few drops, depending on age, added to each feeding keeps baby's bowels regular. This fine combination of vegetable ingredients promptly overcomes diarrhoea, relieves colic, flatulency, constipation and other disorders—especially good at teething time.

The open published formula appears on every label—always know what you give your baby. Mrs. Winslow's Syrup costs more to make—yet costs you no more than ordinary baby medicines. At All Druggists

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General Selling Agents: Harold F. Ritchie & Co., Inc., New York—London—Toronto

tifical front and are at once seen to be what they really are.

Some, I should say many, of the poor people in these "homes" are what you would expect, but all of them are by no means aborigines in appearance. In one of the homes I entered I found a Baptist family, the grandmother, a daughter, and a granddaughter. The front room of this excavation was for the family. On one side was a place for a pig and goat, both of which were tied to the wall with a chain; back a little distance from the front door were two very large and unusually high beds, with mattress, cover and other contraptions about two and a half feet thick; beyond the "apartment" or region for the beds was a place for the donkey, and beyond him a smaller place for his provender. The whole excavation was really one large room cave, no doors separating one apartment from the other. But as you went back from the front door the excavation would narrow to a kind of doorway, and this passed it would widen out again. There was but one door for all, and the donkey comes in it along with other members of the family and walks through the kitchen, dining room, parlor, bedroom and all, to his own very undesirable quarters. I was told that he was the first member of the family to wake up mornings.

But the most interesting part of this strange home is to come. There were in it many evidences of taste

and cleanliness, among others, this: "Saint Paul said. Believe on the Lord Jesus Christ and thou shalt be saved." And best of all, there was a light in the faces of those women that spoke of the Christian hope. The old grandmother's face was full of patience and meekness, and the young girl was modest and sweet. They had just such faces and manners as you find in our best church homes in America.

And these people love their home. While I was in this home noting its many interesting features, a neighboring woman, in some way, learned of our visit and came in. As I was leaving she said: "Now come and see my home," and of course I could not show any partiality.

I have been much interested in the Italian elections, which have just closed, but am unable to find out what has happened. It is now known who is elected, but beyond this all is uncertain. There are a number of political parties in Italy, and this election found a new one in the field, the Clerical Party, or, as they call themselves, the People's Party. This new party first of all is for the Pope and the Catholic church. In the recent election it developed considerable strength and elected one hundred representatives to Parliament. (Parliament has a little more than five hundred members.) The Clericals are against the king and the present constitution. But the Socialists proved to be the strongest single party in the nation. It elected one hundred and fifty members. It also is against the present constitution, and elements of the party want a Soviet government. There are several parties which differ among themselves but are one in their loyalty to the king and constitution. These parties are called, when standing together, Constitutionalists, and they elected two hundred members to the new Parliament.

Now, what will happen when Parliament meets? No one knows. There is no single party that has a majority. The Clericals and Socialists both want to overthrow the constitution, but it is hardly believable that the Catholics, as much as they hate the king, will join the Socialists in a revolution that aims at the inbringing of a Soviet government. We must wait until Parliament meets. Perhaps the forces are so evenly matched that no radical changes are possible, and this is my guess, though it is only a guess.

My good wife sent me a clipping from a Greenville paper which showed that cotton in South Carolina on October 1 was selling for 36 1-2 cents. That was good news and I rejoice with our farmers who above all men are the ones to get the high prices for cotton. I do not know what cotton sold for in Italy on the 31st of last month, but today, November 21, it is selling for six and one half liras or francs. Before the war a lira was equal to twenty cents of our money; but it has now greatly depreciated and is worth only about nine cents. Six and a half liras are almost exactly sixty cents. How can mills prosper and pay sixty cents for cotton? I was told this afternoon by one of the leading cotton mill men of Italy that if it was possible to get back their lost and ruined machinery, or get other machinery, the mills of Italy would be making big money.

Z. T. CODY.

BAPTIST MEMORIAL HOSPITAL

We went to the Baptist Memorial Hospital and it is worth a trip to Memphis just to see it. There is one building 46x300 feet eight stories high which is finished and an "L" from the center 46x150 that is up but not finished. The foundation has been laid and building started to cost two hundred thousand dollars which will accommodate two hundred nurses, and they propose to graduate sixty trained nurses every year. They have an experienced hospital man, Dr. Wm. R. Bethea formerly of Hattiesburg, who since his return from military service as connected himself with the hospital as roentgenologist and it would do you good to see him handle that fine X-ray machine.

Bros. Jennings and Dockery, and in fact all Memphis are intensely interested in the hospital and it will be the Johns Hopkins of the South. They treated 7858 patients, 2183 from Mississippi; 751 from Arkansas; 882 from Tennessee and 1042 from other states. The business amounted to \$287,050.51 but of this \$36,682.84 was charity. Our beloved Dr. W. T. Lowrey is president of the board of directors. The hospital maintains 40 free beds in the wards and 20 semi-private beds ranging in price from \$12 to \$18 per week and a charge of \$5.00 is made for the use of the operating room for minor operations and \$10.00 for major operations. Additional charges are made for X-ray examinations or treatment and for rare and expensive drugs. Private operating rooms have been discontinued in order to give quicker service to the patients of more than fifty surgeons who operate there each month.

W. H. PATTON

Shubuta, Miss., Jan. 20, 1920.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat If Kidneys Feel Like Lead or Bladder Bothers

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.



ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. S. Richards Medicine Co., Sherman, Tex.

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. Write for this book today. CROWN MEDICINE COMPANY, Dept. 55 Atlanta, Ga.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes Try it right now for rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsillitis.

This Oil is conceded to be the most penetrating remedy known. It is prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden red in color only. Manufactured by Herb Juice Medicine Company. Every bottle guaranteed—30c, 60c and \$1.00 a bottle, at all good drug stores.


TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. SHUPTRINE CO., SAVANNAH, GA.

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HASTINGS' SEEDS



A Postal Card Brings This Catalog

Hastings' 1920 Spring Catalog, with its cover of many colors, with 100 handsomely illustrated pages, rich in information on practical farming, gardening and flower culture, is yours for the asking. Send the postal card today.

H. G. HASTINGS CO.
"The South's Seedman"
ATLANTA, GA.

THE DAILY NOON MEETING

(Ben. Cox)

A few months ago I was invited to attend a negro prayer meeting in the Delta. Very plain in my memory are words of a dear old negro mammy, who in her prayer said several times, "Oh, thou prayer hearing and prayer answering God and sin forgiving Saviour." The prayer hearing and prayer answering God has wonderfully manifested Himself in connection with the work of the daily Noon Meeting.

Our people had great rejoicing as this letter was read the other day, from a Mississippi pastor who had appealed to us several times in behalf of his wayward boys.

"Our dear wayward son is at home. He came Saturday, and we feel that prayer brought him. Please hold him before your Noon Prayer Meeting League, as we join you daily that God will save him from such a life in the future for His glory."

Abroken hearted girl wrote:

"I am in trouble, and am writing to you asking for help. I wish you would present this to the Noon Meeting. I have heard much about this meeting, and how much good has been done and how so many people with burdened hearts and in trouble have come to you for help and how your prayers have been heard, and this is why I am asking for prayer. I have lived a life of sin and shame and I want your prayers that I may be forgiven and become a Christian. I have wandered far away from God and now I want to come home. My mother has tried to make me a Christian, but I never would heed, and now it has cost me so much; but I am willing to give up everything and become a Christian. If my mother knew the trouble I am in it would break her heart, and if possible, I don't want her to know that somewhere in the world it says to confess your sins and you will be forgiven, so pray that I may be forgiven before it is too late."

A little later this letter came from her:

"I wrote you not long ago, and asked you to pray for me, signing it a 'Broken-hearted Girl.' Last Sunday night, December 7th, I went to church and heard Dr. Cox preach that wonderful sermon, and the song he sang 'Does Jesus Care' made it all the more impressive. I asked myself the question, does Jesus care for me after I have neglected Him as I have, when I could have been a Christian long ago? I have no one to blame but myself. My future is as dark as ever. Many nights I have lain awake thinking about the condition I am in and what I will do.

Trusting that the Lord will deliver me out of my trouble,

"A Broken-hearted Girl."

About a year ago request was made that we pray for the Lord to give us the building next door. Last week \$25,000.00 was turned over to us for the purchase of this property by one of another denomination, who is an ardent friend of the Noon Prayer Meeting.

From the faroff state of Maine a half breed Indian writes this letter:

"My mother was an Indian. I was brought up an Apache, and the scalping knife and tomahawk was my life, but Oh, thank God He has taken all that away and I am washed in the precious blood of Calvary. There is a new song in my mouth, even praises to His great and holy name. On a bed of sickness God spoke to me and said follow me. I said, yes Lord, if you will heal me. He did, but Oh, how soon I forgot my promise. Then about two years ago death came and took my dear wife from me. Again I promised God if he would open a door I would do what He wanted me to do. Will you please pray that the way may be opened for me to preach the Gospel to the Indians. I am a poor man and work is very slack here. I can sell a few baskets. Oh, how I wish I had one those Scofield Bibles. May God send me one. Thank you for the tracts. God bless you.

"HARRY ORBURN,

"26 High St., Auburn, Maine."

From Washington, D. C., comes this stirring appeal:

"The prayers of the Prayer Circle are earnestly desired for the Historic Church of Armenia. She has suffered fearfully in the past from plague, famine, fever—and in some cases actually cannibalism has been practiced in order that the survivors might live. Will the Circle please pray that she may be taken under the protection of One of the Powers. One of her worst foes has been elevated to the Throne, a fanatical Mohammedan who is believed to be meditating another attack. In the name of Him who said 'there shall be one fold and one Shepherd,' pray for her."

We are anxious for all who are interested to organize Noon Prayer Leagues, to meet in churches, homes, business houses, etc., from 12:30 to 1:00 p. m. These leagues may be affiliated with the Memphis League without any cost whatever. They will bear numbers according to the priority of the organization. In the Memphis meeting we usually go to prayer about ten minutes to one.

The 1920 Noon Meeting Calendar, with a text for every day this year, is now off the press and can be sent

postpaid, anywhere for twenty-five cents.

CENTRAL BAPTIST CHURCH
Memphis, Tenn.

MY PERSONAL EXPERIENCE

(L. G. Broughton)

And this is a principle that applies to one's life as well as to one's earnings. Here I have to make an apology for repeating to you a personal experience—I cannot get away from it today. When I was a college lad with my ambition burning at red heat for the possession of medicine, God came to me calling me into the ministry. I felt it; I heard it; I dreaded it—may I say I hated it! And I kept it and pondered it in my heart as Mary did her great secret; until finally it had to have an outlet. And I walked one Saturday sixteen miles from Wake Forest College to my home in Raleigh over a muddy road, because I did not have money enough to ride on the train, that I might tell it to two people who would keep my secret, and perhaps help get Jehovah God to excuse me from the call. It was to my old pastor and my mother that I went, talked it out with them and wept it out with them, and they both told me that they believed it would come to pass. I fought it with all the strength and vigor of my ambitious young life; I finished my medical training and still the call was with me. Finally, after five years of experience in my chosen profession, finding it was impossible to throw it off, I began to promise God that if He would give me success in my profession, so that I could say to the world with a clear conscience, and good record, that I did not fail, and that that was not the reason I was going into the ministry, I would respond. Then God put me to the test. At the very time I went into the ministry there was a call for me from a great university in the North to a professorship in the Medical school. You talk about fighting! Struggling to give up a few dollars for kingdom work? You don't know, I fear, anything about it: Perhaps you never will! Only those that were close inside the four walls of my house knew what it meant to me. The more I tried to compromise the harder it got. Finally God broke me in body and shattered me in health and in twelve months everything I had was spent—and twice as much more. At last I was brought to say, "Thy will be done." I was brought to see what God tried to impress upon Israel. That after all it was God that gave me the gift, and that he had a right to turn it in any channel that he desired.

Oh, my brethren, it is just as much incumbent upon you to hear the call of God as it was me. He took me out of the place of money making and I am glad of it. He may not want you to preach, but he does want you to make him first with what you are and have. Will you do it today?—Ex.

114 Eggs a Day Now
Instead of 25 a Day

That Means About \$105 Extra Income Per Month for Mrs. Ropp.

"I have 200 hens, including late pullets not old enough to lay, and had been getting 25 to 30 eggs a day. Then I tried Don Sung in the feed, and am now getting 107 to 114 eggs a day."—Mrs. Essie B. Ropp, R. R. 2, Little, Ind.

Mrs. Ropp got this increase of 7 dozen a day in the middle of winter. At 50 cents a dozen, 30 days a month, this makes \$105 extra income a month. The Don Sung for her 200 hens cost her about \$2.50 per month. You can see how well it paid her, and we'll guarantee it will pay you. Here's our offer: Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days and if it doesn't get the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burdell-Dugger Co., 464 Columbia Bldg., Indianapolis, Ind.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

SIGN YOUR
NAME HERE

If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited tens of thousands who have accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its restorative work in you as it has in thousands of others.

Shivar Spring,

Box 18A, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name _____

Address _____

Shipping Point _____
(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as pastor for years, and am, therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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